AQWĀL-E-SALAF

BIOGRAPHIES AND STATEMENTS OF THE PIOUS PREDECESSORS

Vol - 5

HAZRAT MAULĀNĀ
MUHAMMED QAMARUZZAMĀN SAHIB
ALLĀHBĀDI DĀMAT BARKĀTUHM

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PUBLISHER'S NOTE

All praise is due to Allāh *taʿālā* Maktabah Dār al-Maʿārif, Allāhābād is trying its utmost to fulfil the aims and objectives for which it was established. By the will of Allāh *taʿālā*, it is conveying to you – the reader – a variety of books on sīrah, Hadīth, biographies and Sufism. These are presented in a very professional and polished manner with full references. The Maktabah has been receiving approvals and recommendations from erudite scholars on these works. Just recently the Maktabah presented a very rare gift in the form of *Dīnī Idāro Aur Jamāʿato kī Dhimmedāriyā'*,[1] in which my respected father *dāmat barakātuhum* compiled – after much toiling – the beneficial and enlightening counsels, views and thoughts of scholars and Sufis in the light of the Qur'ān and Hadīth. This book is equally beneficial to the administrators of madāris and khānqāhs, those engaged in the work of daʿwat and tablīgh, those involved in writing and compiling books, political activists, the wealthy, and – in fact – the entire community of Muhammad *sallallāhu ʿalayhi wa sallam*.

The book before you, *Aqwāl-e-Salaf* volume five contains useful additions. In addition to biographies of famous ʿulamā', jurists and mashā'ikh, it makes mention of personalities who are unknown. Volume three of the old edition of *Aqwāl-e-Salaf* contained biographies of personalities of the 11th, 12th and a part of the 13th centuries of the hijrah. Personalities of the 11th century have been included in the present volume. Allah willing, biographies of the remaining personalities will be mentioned in the forthcoming volumes.

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[1] All praise is due to Allāh *taʿālā*, this book has been translated to English under the title *Responsibilities of Religious Institutes And Organizations* by al-Qamar Publications.

In addition to aspects from the lives of the pious personalities of Dīn, incidents portraying the justice, equity, knowledge, character, worship and spiritual striving of certain Moghul kings have also been related. These were kings dressed in royal garments but who lived like dervishes.

The Maktabah is grateful to its esteemed associates and assistants who provided the source books and references, selected incidents, and supported us financially so that this book could be in your hands. May Allāh *taʿālā* reward them.

I request your duʿā' that Allāh *taʿālā* blesses my respected father with long life with good health and wellness. May Allāh *taʿālā* also bless all those who assist the Maktabah – academically or financially – with good health and wellbeing so that we can continue presenting valuable books of this nature to you.

We are indebted to respected Hājī Shabbīr Ahmad who is a khalīfah of my father for making arrangements for the translation and publication of the first four volumes of *Aqwāl-e-Salaf* and is waiting anxiously for the remaining volumes. By the will of Allāh *taʿālā*, my father's sciences and works are really proliferating in this way. This is enabling the English-speaking population to gain more insight on the topic of Sufism and for it to become more common. May Allāh *taʿālā* reward him.

Muhammad Qamar az-Zamān Qāsimī Allāhābādī
30 Muharram al-Harām 1436 A.H.
24 November 2014

INTRODUCTION

بسم الله الرحمن الرحيم

الحمد لله الذي خلق الإنسان وكرم، وعلمه من البيان ما لم يعلم، والصلوة والسلام على رسوله الذي أوتي جوامع الكلم، وعلى اله وأصحابه الذين هم نجوم طريق الأمم، وعلى العلماء الذين هو ورثة الأنبياء في العرب والعجم. أما بعد.

All praise is due to Allāh *taʿālā* for His favours. After completing volume four of *Aqwāl-e-Salaf*, I thank Allāh *taʿālā* and present volume five which contains the statements of the seniors of the eleventh century of the hijrah. Allāh willing, after studying these, the reader will have no alternative but to acknowledge that there is no difference in the lives and teachings of these latter seniors and the elders of the past. In fact, there is total concordance between the two. In other words, they are treading the same path which was trod by our pious predecessors and through which they had realized their objective. Even if we remain on the same straight path and traverse the path of sulūk in their footsteps, Allāh *taʿālā* will not cause us to go to waste. Instead, He will embrace us in His mercy and confer us with His proximity and acceptance. This is certainly not difficult for Allāh *taʿālā*.

This is why we have generally quoted the teachings of those ʿulamā' and mashā'ikh who were leaders in their times, and whose statements and investigations are presented as proofs and evidences not only in the Tarīqah but in every department of Dīn.

If anything which they said or did appears to be in conflict with the Sharīʿah, do not object to it immediately. Rather, try to understand it by pondering and reflecting over it. If you do not understand it, consult a practising ʿālim who has affinity with the Tarīqah. The reason for this is that certain things are

easy and clear but appear to be difficult because of a lack of affinity with them. We see this all the time. Certain academic issues are extremely difficult for certain people but very easy for erudite 'ulamā'. Thus, there is nothing to be surprised about if the same happens in spiritual sciences. In fact, I can go to the extent of saying that there is more likelihood of misunderstanding in spiritual sciences and it is more logical.

Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "A person asked me: 'Why is it that certain erudite 'ulamā' do not come in this direction (of sulūk and Sufism)?' I replied: 'They do not have the capability to come in this direction.'"

Hadrat Muslihul Ummat *rahimahullāh* also writes in his book, *Hajj Rabb al-Bayt*, "There are sciences and disciplines in the speech of the Sufi masters. Therefore, instead of objecting to them and refuting them, one ought to develop affinity with them and create an urge for the spiritual."

> When you hear the speech of the Sufi masters, do not say that it is wrong because you do not have cognition of it. The error is therefore in you.

The 'ulamā' state that the speech of the Auliyā' is their khalīfah after them. In other words, benefit is derived from their speech just as benefit is derived from their selves. May Allāh *ta'ālā* enable us to benefit from the statements of His righteous servants and give us a large share from their spiritual conditions. Āmīn.

أُحِبُّ الصَّالِحِيْنَ وَلَسْتُ مِنْهُمْ – لَعَلَّ اللهَ يَرْزُقُنِيْ صَلاَحَا

I love the righteous although I am not of them. Perhaps Allāh will bestow me with righteousness [by virtue of my love for them].

I quote the enlightening statement of Hujjatul Islam Hadrat Imām Ghazzālī *rahimahullāh* in this regard as quoted by Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* in his *at-Tanbīh at-Tabarī*:

فقد قال بعض العارفين: من لم يكن له نصيب من هذا العلم أخاف عليه سوء الخاتمة، وأدنى نصيب منه التصديق به وتسليمه لأهله.

Some Sufi masters said: I fear an evil death for the person who does not have a share of this [spiritual] science. The minimum share of it entails affirming it and leaving it to those who are qualified in it.

At the same time, one ought to bear in mind that the Sufi masters are not *maʿsūm* – they can sin and err. This is the creed of the Ahl as-Sunnah wa al-Jamāʿah. It is essential for us to adhere to this creed. Thus, any statement or action of these people which does not coincide with the Sharīʿah is neither a proof for us nor obligatory on us to follow. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

لَا طَاعَةَ لِمَخْلُوْقٍ فِيْ مَعْصِيَةِ الْخَالِقِ

Obedience to the creation is not permissible if it entails disobedience to the Creator.

Since the obligation of following Rasūlullāh *sallallāhu ʿalayhi wa sallam* is established from the texts, it becomes essential for us to obey him in this regard as well. We ought to be very aware of this because let alone the masses, even those scholars who are bound to customs are not clear in this regard. In fact, they act against it. We seek refuge in Allāh *taʿālā*.

I would like to elaborate on this point by quoting the words of Hadrat ʿĀlim Rabbānī Mujaddid Alf Thānī Shaykh Ahmad Sirhindī *rahimahullāh*. He says:

> As for those statements of the Sufis which are not in line with the injunctions of the Sharīʿah, there is no consideration whatsoever to them. How, then, can they ever be considered to be proofs and be emulated? Yes, it is an established fact that Sufis whose conditions are straight do not transgress the limits.

It is also established that whenever any Sufi did something which was against the Sharīʿah, then the true ʿulamā' never remained silent and gave him no concession whatsoever. Instead, they refuted him and rescued the ummat from deviation. Mujaddid Sāhib *rahimahullāh* went to the extent of saying with reference to Shaykh Akbar *rahimahullāh*: "The shaykh is acceptable but his speech is not." Similarly, ʿAllāmah Shātibī *rahimahullāh* refuted some statements of the Sufis in his *Muwāfaqāt*. Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* also strictly refuted some of their statements.

The *Tarsīʿ al-Jawāhir al-Makkīyyah* contains a section on the etiquette of murīds. It states: He must neither go beyond the instruction of his shaykh nor look for explanations for it. Instead, he must practise on its apparent meaning, and hasten in carrying out his order irrespective of whether he understands it or not.

The commentator provides a few incidents in support of the above-mentioned obedience. One such incident is that a shaykh asked his murīd to chop off his father's head and bring it to him. The murīd got up immediately and went to his house. He found his father sleeping with his wife. He chopped off his head and brought it to his shaykh. Later he learnt that it was actually the head of a Jew who was in love with his mother.

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* writes under the above-quoted incident:

I say – and I had explained this issue in some detail previously – that a true shaykh is one who follows the Sunnah, ensures his murīds follow the Sunnah, and is a man of insight. It is essential for a murīd to first check if the order which his shaykh issued to him is in line with the Sharīʿah or not. If he finds no permissibility for it in the Sharīʿah, he must never carry it out because:

لَا طَاعَةَ لِمَخْلُوْقٍ فِيْ مَعْصِيَةِ الْخَالِقِ

Obedience to the creation is not permissible if it entails disobedience to the Creator.

If a murīd does not carry out such an act, it will not be considered to be faithlessness to his shaykh. Rather, it will be considered to be faithfulness to the Sharīʿah and respect for it.

Note: Glory to Allāh! What beautiful words which could only be said by a Muslihul Ummat! It is essential for every seeker – in fact, every Muslim – to bear in mind. The murīds and associates of Hadrat Muslihul Ummat *rahimahullāh* must be even more particular in this regard and make it their guiding light so that they can prove to be his associates in the true sense of the word and be resurrected among his lovers on the day of Resurrection. O Allāh! Make us among them.

Finally, I am indebted and grateful to my capable associates for having assisted me to the best of their abilities and with full sincerity in completing this service. Maulānā Maqsūd Ahmad (a teacher of Hadīth at Madrasah Bayt al-Maʿārif) did not restrict himself to additions to the subject matter. Rather, he strove very hard in referencing and arranging it, and thereby

presented a most beneficial and enlightening collection of sciences and disciplines to the entire ummat. Allāh willing, this will be a means for my own success. May Allāh *taʿālā* reward him with the best of rewards.

Similarly, Maulwī Muhammad ʿUbaydullāh and Maulwī Fīroz ʿĀlam worked very hard in the composition and correction of the text. Consequently, the entire book is externally appealing and attractive. There is a real need for this in today's times because even the minority of people who still read Urdu do not read reformational books of this nature if they are not well printed. In fact, they will never read them. This in itself is a major tragedy of the ummat of today.

By the will of Allāh *taʿālā*, Maulwī Muhammad ʿAbdullāh is paying a lot of attention to the printing and publishing side. This demonstrates his good disposition. May Allāh *taʿālā* increase him in knowledge.

May Allāh *taʿālā* accept this small service, make it beneficial and effective, and make it a means for obtaining His pleasure. This is certainly not difficult for Allāh *taʿālā*.

Muhammad Qamar az-Zamān, *may Allāh pardon him.*
Ramadān al-Mubārak 1435 A.H./July 2014

FOREWORD

Hadrat Maulānā Fadl ar-Rahmān Sāhib Sīwānī Nadwī

نَحْمَدُهُ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ، اَمَّا بَعْدُ.

The companionship of the pious predecessors, their methodologies of rectification and training, and their statements and practical wisdoms have proven to be most effective in the path of Allāh consciousness and purification for contemporary peoples. Bearing in mind that their programme of rectification and instruction is derived directly from the Qur'ān and Sunnat, and that they are practical examples of them, their effect remains on the hearts of the masses and elite, and becomes a source of contemplation and action for succeeding generations. Conformity between words and actions has always been most effective. If a person develops an unpleasant health condition due to excessive use of sugar and does not abstain from it, it will not be possible for him to advise others to abstain from it because he himself does not. This fact has always been considered by the intelligentsia when it came to advising and admonishing. This is when actions and words become mutually intertwined and are inseparable. If there is any dichotomy between the words and actions of a person, his effectiveness is lost and he becomes prone to inaction. It is only the one who follows the Qur'ān and Sunnat totally who can be considered to be a Sufi master and pious personality.

Our pious predecessors always considered emulation of Rasūlullāh *sallallāhu ʿalayhi wa sallam* so that the programme of Allāh-consciousness and purification may continue in its shade. This is because Qur'ānic verses stress emulation of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in various ways. In effect, obedience to Rasūlullāh *sallallāhu ʿalayhi wa sallam* alone displays total subservience to Allāh *taʿālā*. Thus, how can one

who is striving for Allāh-consciousness and purification ever deviate from following Rasūlullāh *sallallāhu ʿalayhi wa sallam*? The coexistence of one's material and religious life is confined to emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam*. If not, it will necessitate the cancellation of one's good deeds. The Qur'ān clearly states:

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا اَطِيْعُوا اللهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْا اَعْمَالَكُمْ

O believers! Obey Allāh and obey the Messenger and do not let your deeds go in vain.[1]

It is a fact which is as clear as the day that no matter how appealing an act may be, if it is not in accordance with the practices and instructions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and not carried out with obvious enthusiasm to emulating him, it goes to waste. Any action which deviates from the way of Rasūlullāh *sallallāhu ʿalayhi wa sallam* will – instead of taking him closer to Allāh *taʿālā* – take him further away from Him. Well-meaning human philosophies which have shown various paths still cannot convey man to his real deity. Instead, he becomes so immersed in twisted and confusing statements and acts that when he is saved from one side, he is trapped on the other side. So much so that he moves away from the pure and absolute concept of "oneness of Allāh" as taught by Islam, gets surrounded by the darkness of paganism and remains wandering in it. The initial verses of Sūrah al-Baqarah clarify this point where the light of humans turns to darkness and they are unable to find the truth. Allāh *taʿālā* says:

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[1] Sūrah Muhammad, 47: 33.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَآءَتْ مَا حَوْلَهُ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ.

Their likeness is similar to that person who kindled a fire. Then when the fire lit up all that was around him, Allāh took away their light and left them in utter darkness (where) they could not see anything.[1]

The following verse demonstrates the purpose of commissioning Rasūlullāh *sallallāhu ʿalayhi wa sallam* as a Prophet and confines his obedience to His being.

The beautiful co-existence of Dīn and this worldly life is restricted to following Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Whenever anyone follows any way that is in conflict to his, he will distance himself from Allāh's pleasure, deviate from the straight path and get caught up in crooked ways. Submitting one's self to the worship of Allāh *taʿālā* means that a person must not deviate in the least from the instructions of His Messenger *sallallāhu ʿalayhi wa sallam*. Allāh *taʿālā* says:

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلاَّ لِيُطَاعَ بِاِذْنِ اللّٰهِ

We did not send any Messenger except for the purpose that his order be obeyed by the decree of Allāh.[2]

In another place in the Qur'ān, obedience to the Messenger is not only considered to be a means to the obedience of Allāh *taʿālā* but obedience in itself. Wherever and whenever there is disobedience to the Messenger, it will really be disobedience to Allāh *taʿālā*. The Messenger is a firm intermediary between the servant and smoothness of worship of Allāh *taʿālā*.

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[1] Sūrah al-Baqarah, 2: 17.
[2] Sūrah an-Nisā', 4: 64.

Messengers and Prophets of every era informed Allāh's servants of the instructions and injunctions of the true Deity. Whoever wants to obey Allāh *taʿālā* has no alternative but to follow and obey the Messenger. Since Muhammad *sallallāhu ʿalayhi wa sallam* is the Final Messenger, following him is essential under every condition.

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ

Whoever obeys the Messenger has in fact obeyed Allāh.[1]

The above fact is further expounded in a Hadīth of *Bukhārī Sharīf*:

مَنْ أَطَاعَ مُحَمَّدًا فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصٰى مُحَمَّدًا فَقَدْ عَصَى اللهَ، وَمُحَمَّدٌ فَرَقٌ بَيْنَ النَّاسِ

Whoever obeys Muhammad has certainly obeyed Allāh. Whoever disobeys Muhammad has certainly disobeyed Allāh. Muhammad holds a distinguishing position between people.

It was this zeal which made the Muslims of the first era the icons of knowledge and action. Whatever knowledge they had was turned into physical action, and because of this they received firmness of īmān to the extent that – to them - there remained no difference between the seen and the unseen [they had equal conviction in both]. There are countless examples of this in the first era. If the unseen world was to be shown to them with their physical eyes, they would not have found it any more than what Rasūlullāh *sallallāhu ʿalayhi wa sallam* had informed them of it. Apply this reality to the following verse where Allāh *taʿālā* says:

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[1] Sūrah an-Nisā', 4: 80.

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللهَ، يَدُ اللهِ فَوْقَ اَيْدِيْهِمْ

Surely those who pledge their allegiance to you, they pledge allegiance to Allāh. The hand of Allāh is above their hands.[1]

Allāh *taʿālā* is unseen – He cannot be perceived through the five senses. Yes we can come to some sort of imagination of Him via His collective powers and via the unseen information which a Messenger conveys to us. A Messenger's power of perception is elevated to such a level that he is able to receive divine revelation. It is through divine revelation that he becomes an intermediary between Allāh and His servants, and then relates information about the unseen to them so that they too can increase their level of perception. Man's salvation in the Hereafter is not possible without accepting the concept of Messenger-ship. Man must acknowledge that the information and sight of the Messenger are genuine while man's thoughts and sight are limited and defective.

A servant can reach this level of truthfulness and purity if love of the Messenger becomes so firmly embedded in him that it becomes synonymous to love for Allāh *taʿālā*. This is that station wherein the zeal for emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam* in word and deed pervades him completely and there is no question of any deviation in the least.

The Qur'ān conveys the reality of this psychological obedience and love, and emulation of the Messenger by addressing Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the following words:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ

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[1] Sūrah al-Fath, 48: 10.

Say: If you have love for Allāh then follow my way so that Allāh may love you.[1]

When a person receives a full share of love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* we find him following his excellent example by night and day, and he is a reflection of emulation of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in all its glory. Those who made it their habit to make their features a reflection of his light are not bothered about this world and whatever it contains. His splendour continues to draw them and they progress towards him at every step of the way.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ

There is a good example for you in the Messenger of Allāh.[2]

True Sufis are considered as such because they do not hesitate in the least in emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam* and their claims to love him are not the results of zealousness. Rather, it is rational and principled love which embeds itself so deeply in them that it appears to be filled with zealous love. They do not do what they feel like doing. Rather, in order to do what Allāh *taʿālā* wants, they follow Rasūlullāh *sallallāhu ʿalayhi wa sallam* in such a way that they subjugate their intellects to his orders. They become such ardent followers in their selves and qualities that they are never freed from the rope of the perfect example [of Rasūlullāh *sallallāhu ʿalayhi wa sallam*]. They sacrifice everything which they have – which was essentially given to them by Allāh *taʿālā* – for him. Once they do this, they have no desire of their own. Neither can any demand from their wives and children turn them away from the true path, nor can any group,

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[1] Sūrah Āl ʿImrān, 3: 31.
[2] Sūrah al-Ahzāb, 33: 21.

family or nation. If they are enamoured by anything, it is solely this Dīn which was brought by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. If they ever had anything in this world, it was this manifest Dīn for whose sake this Messenger *sallallāhu ʿalayhi wa sallam* and his Companions had mountains broken onto them. They bore all this because they knew that there is another world to come which is many times greater than this world and which is going to be the eventual abode for all.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهُ، وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهُ

Whoever does an atom's weight of good shall see it. Whoever does an atom's weight of evil shall see it.[1]

This pure chain of training commenced with the Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. It was then adopted by the succeeding generations by those who we refer to as Sufis and Auliyā' – each according to his capability and temperament. The soul of Islam remained the same, but differences in climes and times resulted in differences in the forms of instruction and training and were presented as treatments for spiritual maladies according to the differing diagnoses. This series – *Aqwāl-e-Salaf* – are the digested foods of the Qur'ān and Hadīth which are presented periodically for the spiritual nourishment of associates and those seeking rectitude. These holy personalities presented them among their circles of guidance in their own peculiar ways. The dose of a medicine is decided according to the extent of the illness and the condition of the patient. These prescriptions are written after centuries' of experiences. And these pages of knowledge and action which were

[1] Sūrah az-Zilzāl, 99: 7-8.

scattered and mixed up have been collated and arranged by the author.

To collect these scattered pearls and to make a beautifully arranged necklace from them is a very difficult task. More difficult than that is for it to contain a sound disposition and personal emotion. The book under review is a just testimony to the fact that a sound disposition and personal emotion were fully considered when presenting the statements, practices and conditions of the pious predecessors. This treasure of statements and actions combined with a beautiful selection has created a two-coloured fire which is always the objective and desire of every conscious person.

Another noteworthy point is that mere words and points of rectitude have not been presented in a dry boring manner. Rather, the book is embellished with short biographies of the personalities, and the references are from reliable sources so that those who are interested in additional information can refer to them. Together with the historical sequence which commenced from the first era and continues to this day has been presented in a beautiful manner. Furthermore, the author has made the book more enjoyable with his comments and observations which, for the sake of general benefit, are very important. A study of this book has been extremely beneficial for acquiring spiritual freshness for all sections of the community. Allāh willing, the present volume will succeed fully in realizing its objective. It would be difficult to find such rare pearls in one place. This is the favour of Allāh *taʿālā* which He confers on whomever He wills.

Maulānā Qamar az-Zamān Sāhib is a respected and esteemed Sufi master who has a two-folded relationship with Hadrat Maulānā Shāh Wasīyyullāh

Sāhib *rahimahullāh* (a famous Sufi master and khalīfah of Hadrat Maulānā Ashraf ʻAlī Thānwī *rahimahullāh*) – one of rectitude and guidance, and the other of being his son-in-law. After his demise, he aligned himself with Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh* and became his khalīfah as well. I am indebted to him. It is due to his special attention that I received this honour. I still have the honour of going periodically to Allāhābād and remaining in his blessed company. I cannot pen the feelings which I experience when I go there. May Allāh *taʻālā* honour this great service of his with acceptance and make it a treasure for him in the Hereafter. Āmīn.

Muhammad Fadl ar-Rahmān Sīwānī Nadwī
Al-Hasnā' Sir Sayyid Nagar, Muslim University, ʻAlīgarh
8 Rajab al-Murajjab 1410 A.H./05-02-1990.

GLAD TIDINGS

ʿĀrif Billāh Hadrat Maulānā Shāh Muhammad Ahmad Sāhib *quddisa sirruhu*

The honourable Maulānā Muhammad Qamar az-Zamān Sāhib selected the sayings and statements of the pious predecessors and published them in volumes one and two of *Aqwāl-e-Salaf*. This book has received the approval of the masses, the elite and the ʿulamāʾ. I also heard parts of it and wrote my impressions which have been published.

This is the third volume of the same *Aqwāl-e-Salaf*. I heard it as well and fully enjoyed its emotional and impressive themes. Allāh *taʿālā* has placed a lot of acceptance and benefit in them. Hearing them and reading them creates a unique effect on the heart. These are the statements and sayings of Allāh's accepted servants. The effectiveness of these has multiplied due to the excellent selection of an ʿālim who has the appropriate taste for this and by virtue of his comments which he added.

It would have been difficult for these valuable chapters to reach one and all. However, the respected author put in a lot of effort and toiling in arranging these pearls in a single string in such a manner that it has become extremely easy for every person to acquire them and take benefit from them. I make duʿāʾ with all my heart that Allāh *taʿālā* accepts it, makes it a treasure in the Hereafter for the author and a means for the elevation of his rank. May Allāh *taʿālā* inspire him to render more external and spiritual Dīnī services and bless his services with acceptance. Āmīn.

Muhammad Ahmad Partābgarhī
2 Shaʿbān al-Muʿazzam 1410 A.H.

AN EXCELLENT CONTRIBUTION

Mufakkir-e-Islam Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh*

My respected Janāb Maulānā Muhammad Qamar az-Zamān Sāhib, *zādahullāhu taufīqan*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I received your letter 25 Jumādā al-Ūlā and your gift, *Aqwāl-e-Salaf*, volume four. I am grateful to you for thinking of me and for this valuable gift. Allāh willing, I will peruse through the book. May Allāh *taʿālā* enable me to benefit from it.

I had learnt that you had also gone to London. I was hoping to meet you there. I would have acquired joy and light in meeting you in that ocean of darkness. Unfortunately, it was not decreed for us. You must continue with this beneficial series. May Allāh *taʿālā* make it a means of benefit and guidance.

Was salām
I request your duʿā's
Abul Hasan ʿAlī Nadwī
9 October 1994

A GREAT GLAD TIDING

Hadrat Maulānā Muhammad Sālim Sāhib
(principal of Dār al-ʻUlūm Waqf Deoband)

باسمه تعالى

Respected Hadrat Maulānā Qamar az-Zamān
As-salāmu ʻalaykum wa rahmatullāhi wa barakātuh

I am grateful and pleased to receive your academic gift, *Aqwāl-e-Salaf* volume two. Immediately after receiving it, I got an opportunity of benefiting from this esteemed work on a journey which I had to undertake. The statements of the pious predecessors are always inspiring. However, your notes and commentaries have multiplied their value and benefit.

This series is from the blessings of Hadrat Allāhābādī *rahimahullāh*[1] for whom Allāh *taʻālā* selected you. May Allāh *taʻālā* enable these blessings to continue, bless you with long life and good health, and inspire you to do more. Āmīn.

I am extremely grateful to you for this valuable gift.

Was salām
Muhammad Sālim
Principal Waqf Dār al-ʻUlūm Deoband
8/1/1410 A.H./11/8/1989

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[1] Referring to Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib Allāhābādī *quddisa sirruhu* – Muhammad Qamar az-Zamān.

A PRECIOUS EVALUATION

Hadrat Maulānā Muftī Muzaffar Husayn Sāhib
(ex-Nāzim of Mazāhir al-ʻUlūm, Sahāranpūr)

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم، أما بعد!

Collating the teachings, instructions, lectures and sayings of the elders of Dīn has been a continued practice. Many ʻulamā' and mashā'ikh have collated and arranged the conditions, actions and character of the pious predecessors. *Aqwāl-e-Salaf* is a link of the same golden chain which has been compiled by our respected Hadrat Maulānā Muhammad Qamar az-Zamān Allāhābādī Sāhib (son-in-law and khalīfah of Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* and khalīfah of Hadrat Maulānā Shāh Muhammad Ahmad Sāhib Partābgarhī). May Allāh *taʻālā* reward him on our behalf and on behalf of all Muslims.

Three volumes of *Aqwāl-e-Salaf* have been published so far. I have learnt that the fourth volume is to be published soon. May Allāh *taʻālā* enable its completion as soon as possible. Āmīn. May Allāh *taʻālā* make Hadrat Maulānā's efforts beneficial, accepted and profitable. Āmīn.

Muzaffar Husayn Mazāhirī
Nāzim Madrasah Mazāhir ʻUlūm (Waqf), Sahāranpūr
7 Jumādā al-Ukhrā 1410 A.H.

A LOFTY GIFT

Maulānā Muftī Muhammad Hanīf Sāhib[1]

(Khalīfah of Hadrat Maulānā Shāh Wasīyyullāh Sāhib, and ex-Shaykh al-Hadīth at Madrasah Riyād al-ʻUlūm, Gaurīnī, Jaunpūr; and Madrasah Bayt al-ʻUlūm, Sarā-e-Mīr, Aʻzamgarh)

باسمه تعالى

I received two books, *Aqwāl-e-Salaf* and *Maʻārif Muslihul Ummat,* from respected Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib *dāmat barakātuhum*. I perused through them for about five minutes. Selected statements of Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* are recorded. These words are most beneficial in "opening our eyes" and affecting our hearts. May Allāh *taʻālā* confer wide acceptance to these books. May people realize the effect of the words and statements of the pious predecessors.

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[1] By the will of Allāh *taʻālā*, Hadrat Maulānā is presently 105 years old. When he was a youngster, he presented himself to Hadrat Muslihul Ummat *rahimahullāh* for the sake of rectification and training. After spending some time with him, he took admission in Madrasah Diyā' al-ʻUlūm, Mānī Kalā where he studied until the pen-ultimate year of the ʻālim course. He then went to Hadrat Muslihul Ummat *rahimahullāh* to study Daurah Hadīth at the khānqāh in Fatahpūr Tālnarjā. This was most probably in 1954. He then remained with Hadrat in Gorukhpūr and Allāhābād. In fact, even after Hadrat passed away, he remained in Allāhābād where he was teaching in Wasīyyatul ʻUlūm. He then proceeded to Madrasah Riyād al-ʻUlūm Gaurīnī.
Demise: Unfortunately, he passed away on 25 Jumādā al-Ūlā 1435 A.H./27 March 2014. To Allāh we belong and to Him is our return. He was buried near Phulpūr, district Aʻzamgarh. May Allāh *taʻālā* shower His mercy on him. (Muhammad Qamar az-Zamān Allāhābādī)

Their presence was a major means for the rectification of Muslims. By the inspiration of Allāh *taʿālā*, remaining in their companionship would cause them to realize the importance of Dīn. The Muslim community was rectified to a great extent through them. Their method of rectification was also quite unique.

Through the inspiration of Allāh *taʿālā*, this worthless person, Muhammad Hanīf Jaunpūrī, remained in his [Hadrat Muslihul Ummat's] company for about 18 years. He saw to my training as though I was his own child. I ought to have taken benefit from his statements, teachings and writings, but could not do so because of my unworthiness. Nevertheless, what I certainly learnt according to my capability was to distinguish truth from falsehood, and what Dīn is all about. As far as possible, I am trying to live my life according to that. May Allāh *taʿālā* accept by virtue of His grace and kindness, and confer Hadrat *rahimahullāh* with high ranks.

It is worth reading the book with understanding. If it is read with understanding and a person is then inspired to practise, then – Allāh willing – rectification of character, purification of the self and conviction in Allāh *taʿālā* will be acquired to a great extent. The book is certainly valuable. All praise is due to Allāh *taʿālā* I was overjoyed when I read it. May He accept it and enable worthless people like us to practise according to its teachings. May Allāh *taʿālā* enable me to study it and practise on it. May Allāh *taʿālā* accept the efforts of the author and enable the Muslim community – as much as possible – to live their lives according to it and to practise according to it. May He reward the respected author and enable the Muslim community to practise on the subject matter of the book. If one practises with his heart and with sincerity, he will

develop the importance of Dīn and be inspired to practise on its injunctions. This is a great bounty.

I make duʿā' that Allāh *taʿālā* confers great rewards to Maulānā and inspires the Muslim community to practise. Āmīn.

That is all. Was salām.

Muhammad Hanīf Jaunpūrī
8 Rabīʿ al-Awwal 1435 A.H./10 January 2014

A NOBLE LETTER

Hadrat Maulānā Muftī Mujāhidul Islam Sāhib[1]

Respected Maulānā

As-salāmu ʿalaykum

I hope you are well.

I received your valuable gift, *Aqwāl-e-Salaf*, from Maulānā Shamīm Ahmad Rahmānī. I studied it and it brought delight to my heart and light to my eyes. May Allāh *taʿālā* accept this service of yours and make it a means of benefit. Āmīn.

It is a fact that just as the company of the Ahlullāh removes the rust of the hearts, their words have an effect on the heart. After the Qur'ān and words of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the thing which changes hearts the most is the speech which emanates from these pious personalities. They are really fountains of wisdom and cognition. Studying *Aqwāl-e-Salaf* removes us for a while from our present environment and conveys us to the assemblies of these personalities. This is where we find the sweetness of recognition of Allāh *taʿālā* and develop the quality of fear in our hearts.

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[1] I know him since student days. When I was in my initial years in Dār al-ʿUlūm Mau Nath Bhanjan, the Maulānā was in the middle years of his studies.
Jāmiʿatur Rashād Aʿzamgarh (of which I was the deputy chairman) attended the Fiqh Academy Seminar. I had the occasion to have special meetings with him. He treated me with love and affection. May Allāh *taʿālā* reward him.
He was suffering from diabetes and eventually passed away because of it on 14 April 2002/1433 A.H. To Allāh we belong and to Him is our return. He is buried in Patna. May Allāh *taʿālā* illuminate his resting place.

Īmān, conviction, trust in Allāh *taʿālā*, love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*, respect for elders, kindness to juniors, patience and fortitude, abstinence and piety, self-sacrifice, humility, consideration to the right of Allāh *taʿālā* and the right of fellow humans; the desire to purify the heart of evils such as pride, jealousy, the love for position, the love for wealth, hatred and malice; these and various other excellent qualities can be developed by studying the lives of the pious predecessors and learning about their statements and actions. Undoubtedly, you have put in a lot of effort. I am convinced that it will be beneficial.

Kindly convey my salām to Hadrat Maulānā Muhammad Ahmad Sāhib *dāmat barakātuhum*. I perceive his love in an unseen way in my heart. I would like to visit but various occupations do not permit me. Convey my salām to your family and children.

Was salām

Mujāhidul Islam
21/4/1410 A.H.

A LOFTY EVALUATION

Hadrat Maulānā Sher ʿAlī Sāhib[1]

(Shaykh al-Hadīth Dār al-ʿUlūm Falāh Dārayn, Tadkeshwar, Surat, Gujarat)

الحمد لله وكفى وسلام على عباده الذين اصطفى

Allāh *taʿālā* blessed man with countless capabilities. He blessed him with intelligence and perception, the ability to strive and endeavour, and created excellent qualities such as courage, fortitude, forbearance and cognition in him. Allāh *taʿālā* did this so that man can combat the hardships which he will encounter in the course of realizing his objectives. The one who recognizes and realizes his capabilities, and practises accordingly will find the roads of progress opened to him. Action in itself is something through which man can make his life successful and wholesome.

I had the opportunity of spending time in the company of two Sufi masters, viz. Masīhul Ummat Hadrat Maulānā Muhammad Masīhullāh Khān Sāhib and Muhīyyus Sunnah Hadrat Maulānā Shāh Abrār al-Haq Sāhib *nawwarallāhu marqadahumā*. When I used to listen to their talks, I used to think to myself: "O Allāh! If they are delivering such excellent talks on knowledge

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[1] His full name is Sher ʿAlī ibn Mullā Pīr Shāh Akhūnd. He was born in 1925 in Qandahār, Afghanistan. He qualified from Dār al-ʿUlūm Deoband in 1374 A.H. and studied *Bukhārī Sharīf* under Shaykh al-Islam Hadrat Maulānā Husayn Ahmad Madanī *rahimahullāh*.
He rendered teaching services at Manbaʿ al-ʿUlūm, Gulāutī, district Bāgpat for eleven years. He then proceeded to Dār al-ʿUlūm Falāh Dārayn, Tadkeshwar, Surat, Gujarat in 1388 A.H. where he is teaching fiqh, tafsīr and Hadīth. May Allāh *taʿālā* – through His grace and kindness – accept his services. Āmīn.

and wisdom, what must have been the level of the talks of their mentor, Hakīmul Ummat Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*?"

Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib Allāhābādī *dāmat barakātuhum* is also a disciple of the disciple of Hadrat Hakīmul Ummat *rahimahullāh*. He had the opportunity of being in the company of Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* for 17 years. He also remained in the company of Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh*. Hadrat Maulānā *dāmat barakātuhum* is an author, an Allāh-conscious ʿālim, and one who practises on the external and internal Sharīʿah. Purification and rectification are his fundamental themes. Allāh *taʿālā* has placed such an effect in his gaze that whoever spends time in his blessed company acquires understanding and insight in Dīn.

Allāh *taʿālā* blessed him with an impressive pen. Anyone who reads his books acquires knowledge and wisdom, and experiences recognition of Allāh *taʿālā*.

When I first read *Aqwāl-e-Salaf* I felt that the discussion on the Sahābah *radiyallāhu ʿanhum* was a bit short. I then, as a counsel, said to Hadrat Maulānā that if additions were made to them, the benefit of the book will increase. By the will of Allāh *taʿālā*, four volumes of *Aqwāl-e-Salaf* have been printed with additional points. They also contain additional notes on the lives of the pious. Biographies of the Prophets and Sahābah have also been included. The fifth volume is about to be printed. May Allāh *taʿālā* accept it as well, make it beneficial for the Muslim community, and make it a means for rectification. Āmīn.

Hadrat Maulānā is about 8-9 years younger than me, but Allāh *taʿālā* has taken a lot of work from him. May

Allāh *taʿālā* bless him in his life and bestow him with peace and good health. Āmīn.

That is all.

Was salām

Sher ʿAlī, *may Allāh pardon him*.
17 Muharram al-Harām 1436 A.H.
11 November 2014

EVALUATION

Maulānā Muftī Jamīl Ahmad Nadhīrī

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم، أما بعد!

The pious servants of Allāh *taʿālā* who are also referred to as sālihīn, ʿābidīn, zāhidīn and auliyā' are of several categories. Some of them are clearly included among all the above-mentioned titles. They become engrossed in their work and remain in their respective occupations for their entire lives. All their occupations and daily dealings are manifestations of their piety and righteousness. They have no other actions and occupations apart from those which are of the auliyā'.

However, there are within them who – although they are certainly auliyā' – cannot be recognized as such by ordinary people. People do not know that they are auliyā' and righteous people. Their occupations give the impression that they are worldly people and are engrossed in the world. However, when we go below the surface of their lives we realize that they are pious people and have the qualities of piety and fear of Allāh *taʿālā* in them. The internal conditions of their lives show that they are auliyā'.

Some of them are kings and rulers, while others are ministers. They are putting their lives in danger in political affairs and matters. But on the other side, they also have the qualities of piety and devotion to Allāh *taʿālā*. They also have a strong bond with worship, spiritual practices, remembrance of Allāh *taʿālā* and recitation of the Qur'ān.

Erudite people of this nature are to be found among men and women. If there are different types of

righteous men, there are certainly different types of righteous women.

A special quality of all the volumes of *Aqwāl-e-Salaf* by Shaykh-e-Tarīqah Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib Allāhābādī *dāmat barakātuhum* is that it is not confined to the biographies and lives of people who are known as Sufis and auliyā'. Rather, the learned author toiled in looking for and selecting even rulers and kings and included them in this selection. They are the ones who enjoy worldly positions, who seem to be engrossed in the world, but also possess qualities of the auliyā'. Based on their lofty positions, they too are eligible for inclusion among the auliyā' and deserve respect, admiration and acknowledgement.

The actual name of *Aqwāl-e-Salāf* is *Ma'āthir al-Ambiyā' wa as-Siddīqīn wa Āthār ash-Shuhadā' wa as-Sālihīn*, while *Aqwāl-e-Salaf* is its title. The Arabic name is a true reflection of the subject matter of the book.

All volumes of *Aqwāl-e-Salaf* are really beautiful collections of the spiritual conditions and lives of those honourable leaders, 'ulamā', ascetics and worshippers which cannot be found easily in one place. The statements and sayings of these personalities which were scattered in several books and which – without exaggeration are spread over thousands of books in thousands of pages – have been collated in one place by Hadrat Maulānā's insightful pen.

By studying this book it becomes absolutely clear that every traveller who is passing through this world – no matter what type of lifestyle he has chosen for himself – can include himself among the worshippers and righteous ones. There are countless examples of people living lives similar to his. No matter what type of occupations, jobs and businesses a person may be in,

these cannot be obstacles to include himself among these pious personalities.

Aqwāl-e-Salaf contains statements, conditions, sayings, inspirations, explanations, clarifications, pieces of advice and admonitions. Not only the present work, even other works on the topic of Sufism which have been written by Hadrat Maulānā or written under his supervision and others which are still being written are all powerful works. At present I do not see any similar work done by anyone else which is so variegated and flowing, while embracing the various aspects of Sufism and the Tarīqah.

Jamīl Ahmad Nadhīrī, *may Allāh forgive him.*
Jāmiʿah ʿArabīyyah ʿAyn al-ʿUlūm, Nawādah, Mubārakpūr.

IMPRESSION

The Honourable Sādiq Husayn Sāhib Allāhābādī

(ex-principal Sherwānī Inter-College, Salāhpūr, Allāhābād)

In the service of Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib Allāhābādī

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I am most grateful for the valuable gift of *Aqwāl-e-Salaf* volume four which you sent to me.

I studied this book deeply and it became clear to me that – by the will of Allāh *taʿālā* – Hadrat collated the conditions, statements, noble characteristics and sayings of the pious personalities which were scattered like pearls and preserved them in the various volumes of *Aqwāl-e-Salaf* by virtue of your immense knowledge and academic insightfulness. You did this so that the Muslim community and succeeding generations may benefit from them. This contribution of Hadrat Maulānā is certainly praiseworthy and laudable, and worthy of divine reward and recompense. The book contains biographies of personalities whose lives remind us of Allāh *taʿālā* and through whose efforts and company, people reached the high levels of 'ulamā', righteous servants and Sufis.

By the will of Allāh *taʿālā*, *Aqwāl-e-Salaf* volume four is a treasure-house of insightful pieces of advice and admonitions of the Ahlullāh which renew the īmān and solidify the conviction of individuals and groups who are searching for the true path, and seekers of guidance and rectitude. Furthermore, it prompts them to strive for success in this world and the Hereafter. It is a milestone on the straight path for the acquisition of success and victory. It is a guiding lamp to convey a person to his destination and experience success in

both worlds. It ignites the ember of action in the chest and illuminates the heart. It awakens the Muslim community from its sleep of heedlessness. It quickens the flow of blood in the veins and blows the spirit of action. It embeds striving for the Hereafter and obedience to Allāh *taʿālā* in the heart of a believer.

This book ought to be studied in the homes. It is very beneficial and enlightening. If it is read and studied in the homes regularly, the entire household can be reformed. Through the blessings of the remembrance of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*, this divine inspiration can illuminate the entire house. It is an elixir for the rectification of society.

May Allāh *taʿālā* confer wide acceptance to *Aqwāl-e-Salaf* volume four of Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib Allāhābādī. May those who read it and listen to its reading benefit from its blessings. May Hadrat Maulānā receive an immense recompense for his efforts. Āmīn.

Sādiq Husayn, *may Allāh pardon him.*
Wasīyābād, Allāhābād.

PERSONALITIES OF THE ELEVENTH CENTURY

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم، أما بعد!

Hadrat Shaykh Khwājah Bāqī Billāh Naqshbandī Dehlawī

Name and lineage

His name is Khwājah Muhammad Bāqī. His title is Bāqī Billāh. His father's name is Qādī 'Abd as-Salām.

Birth

He was born in 972 A.H. in Kabul.

Education and training

He studied under Hadrat Maulānā Sādiq Halwā'ī *rahimahullāh* and then accompanied him from Kabul to Transoxiana. He continued his studies there and distinguished himself among his contemporaries. Although he could not complete his formal external studies, by virtue of his insightfulness and natural intelligence he reached a stage where he could study and understand the difficult contemporary books. He then directed himself towards spiritual knowledge. He was essentially trained through the Uwaysī system. That is, he received spiritual training through the spirituality of Hadrat Rasūlullāh *sallallāhu 'alayhi wa sallam* and Hadrat Khwājah Bahā' ad-Dīn *rahimahullāh*. At the same time, he was searching for a shaykh. In the beginning, he repented at the hands of many mashā'ikh of Transoxiana which was in itself a treasure house and mine of dervishes.

He then came to India. Some of his friends who held high positions forced him to join the army. However, Allāh *ta'ālā* had decreed a major contribution from him for the Indian sub-continent. This is why he did not

pay too much of attention to worldly status and refused his friends. He started studying the books of Sufi masters which served to blow a new spirit into him and caused him to focus solely on a dervish life. In order to acquire this treasure, he proceeded to Transoxiana and presented himself before Hadrat Maulānā Khwājgī Amkangī *rahimahullāh*. The latter observed his lofty spiritual rank, focussed his attention on him for three days in solitude, informed him of certain beneficial points and said: "Your task has been accomplished through the bestowal of Allāh *taʿālā* and the affection of the Sufi masters. You should now proceed to India so that this spiritual lineage may glitter there and a large number of aspirants may benefit from the blessings of your training."

Hadrat Khwājah – out of his humbleness – excused himself but Hadrat Maulānā Amkangī *rahimahullāh* persisted. One of the relatives of Hadrat Maulānā Amkangī relates: "When the long-serving attendants and senior murīds of Hadrat Amkangī heard that the latter conferred khilāfat to Hadrat Khwājah within a few days and asked him to continue his work in India, they felt quite disappointed and began speaking against it. When Hadrat Maulānā came to know of this he said: 'You do not know. This man had accomplished his task before coming here. I merely had to rectify his conditions and nothing else. Undoubtedly, the one who possesses such perfect qualities will go back successfully.'"[1]

We now quote from *Tārīkh Daʿwat wa ʿAzīmat* (vol. 4) that article which was written in *Nuzhatul Khawāṯir* by Hadrat Maulānā Hakīm ʿAbd al-Hayy Sāhib *quddisa sirruhu*. His article on Hadrat Khwājah *quddisa sirruhu*

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[1] Maulānā Nasīm Ahmad Farīdī Amrohī: *Tadhkirah Khwājah Bāqī Billāh*, p. 110.

is concise yet full of meaning. It contains the essence of other authoritative books and biographies.

He is Shaykh al-Ajall Quṯb al-Aqṯāb Imām al-A'immah Raḏī ad-Dīn Abul Mu'ayyad ʿAbd al-Bāqī ibn ʿAbd as-Salām Badkhashī, well known as "Bāqī Billāh", Kābulī and then Dehlawī. His presence was a source of blessing and beautification for the world. His pure life was the purpose of the creation and a manifestation of the objective of the creation. His tongue was an expression of the truth and his being was the essence of cognition. He was a clear sign of Allāh *taʿālā* as regards knowledge and cognition. He was a lighthouse of spirituality.

He was born in 971-972 A.H. and had the honour of studying under Maulānā Muḫammad Ṣādiq Ḫalwā'ī *raḫimahullāh*. He travelled with him to Transoxiana and remained with him for some time. He then developed an urge to enter the Sufi way on account of which he gave up formal studies and began attending assemblies of many Sufi masters in and around Transoxiana. He first pledged allegiance to Khwājah ʿUbayd who was the khalīfah of Maulānā Luṯfullāh *raḫimahullāh* who was a khalīfah of Makhdūm Aʿẓam. However, when he did not witness the effects of steadfastness, he pledged allegiance to Shaykh Iftikhār *raḫimahullāh* when the latter had come to Samarqand. Shaykh Iftikhār was from the spiritual lineage of Shaykh Aḫmad Yaswī *raḫimahullāh*. When he still perceived a defect in his steadfastness and resoluteness, he pledged allegiance at the hands of Amīr ʿAbdullāh Balkhī *raḫimahullāh*. He was able to uphold the limits up to a certain time, but this link also broke eventually.

During this period, he dreamt of Ḫaḏrat Khwājah Bahā' ad-Dīn Naqshbandī *raḫimahullāh* and he developed an inclination towards the path of the Ahlullāh. He would

then go to whomever it was possible for him to meet. He eventually reached Shaykh Bābā Kabrawī *rahimahullāh* in Kashmir and derived benefit from his company. The rains of divine blessings showered on him while in his company and the well-known effects of self-obliteration of this spiritual family became manifest on him. After the demise of the Shaykh, he wandered about to different cities. After spending some time in travelling, the spirit of Hadrat Khwājah ʻUbaydullāh Ahrār *rahimahullāh* appeared to him and taught him the Naqshbandī way. His education was completed in this way.

He went back to Transoxiana where he met Shaykh Muhammad Amkangī *rahimahullāh*. The latter conferred khilāfat to him after three days and bid farewell to him. He returned to India and remained in Lahore for one year. Many ʻulamā' benefited from him. He then proceeded to the Indian capital, Delhi, and settled down in Qilʻah Fīrozī where there was a large river and a large musjid. He remained there until his death.

Character Sketch

He was a high ranking man of spiritual emotion and disposition. He was extremely humble and selfless. He used to try to conceal his conditions from outsiders. He did not consider himself to be eligible for the position of instruction. If anyone came to him for spiritual benefit, he would say to the person: "I have nothing. You should revert to someone else. When you do find him, you must inform me." In short, he remained aloof from making claims and remained occupied serving and reconciling the hearts of those who came to him. When there was any need or intricate issue, he would explain it clearly. He used to prohibit people from standing out of respect for him and considered himself to be just like

them. He used to treat them equally in all matters. He used to sit on the bare ground out of humility.

He enjoyed unique spiritual conditions and powerful influence. On whomever his gaze fell, the person's conditions would change. The person would acquire enthusiasm, zeal and the spiritual conditions of gnostics at the first meeting with him. The hearts of seekers would be moved at the first focus and instruction. His spiritual blessings and affection to the creation were all-pervading. One cold winter night he got up from his bed for some need. When he returned, he found a cat sleeping under his blanket. Instead of awakening it and moving it away, he remained seated one side until the morning. There was a drought at some time during his stay in Lahore. He did not eat anything during this period. If he received anything, he distributed it among the needy. On his way from Lahore to Delhi, he came across a disabled person. He got off from his conveyance and seated the person on it while he proceeded on foot. In order to prevent himself from being recognized, he covered his face and conveyed the person to his destination. He remounted his conveyance after conveying the person.

He never hesitated in acknowledging his mistakes and considering himself to be wrong. He never considered himself to be distinguished – not before his associates and not even before the masses.

It is said that a youngster who lived in his neighbourhood used to commit every type of evil. Although Hadrat Khwājah knew about it, he would bear the youngsters wrongs. On some occasion, his murīd, Khwājah Hussām ad-Dīn Dehlawī *rahimahullāh*, complained to the authorities about the youngster and had him apprehended and imprisoned. When the Shaykh came to know of this, he became displeased with his murīd and interrogated him. The murīd said:

"Hadrat! He is a flagrant sinner." Hadrat Khwājah let out a long sigh and said: "Yes! You people are pious and righteous people, this is why you perceived his sinning and wickedness. But I do not consider myself better than him. This is why I did not leave my self and complain to the authorities about him." The authorities then released him after Hadrat Khwājah made efforts in this regard. The youngster repented and became a righteous man.

When a murīd of his committed a wrong, he would say: "It was actually my wrong which was manifested through him."[1]

Note: Look at his humility and selflessness, and how he tutored and trained his murīds and associates. This is how the khānqāhs were successful and Islam spread through them. These personalities proved through their actions and conditions that Islam is essentially good character and that Sufism in its entirety is good etiquette. It was because of these qualities that people embraced Islam, attached themselves to the Sufi way and derived benefits. Even today, if work is done according to the principles of Dīn and the etiquette of the Tarīqah, Allāh's servants will certainly accept and be successful. The khānqāhs will be inhabited in the true sense of the word and prove to be beneficial. (compiler)

The few above-mentioned qualities are just a small part of his merits and excellent traits, and just a drop from the ocean of his qualities. This is why we see a very large number of people receiving spiritual blessings from him within a short period of time. As far as India is concerned, this spiritual family which was not even known before him proliferated through him.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 146.

Shaykh Muhammad Fadlullāh Burhānpūrī says: There was no one to equal him as regards his lectures and talks. Light spread into the world through his teachings in a matter of three to four years. Details in this regard are to be found in *Zubdatul Maqāmāt* of Mullā Hāshim Kashmī. He lived for just 40 years and spent just four years in India. Yet, during this short period his companions and associates reached the highest ranks of excellence to the extent of wiping out the traces of other spiritual families and the Naqshbandī family surpassed all other families.[1]

Muhammad ibn Fadlullāh Muhibbī writes in *Khulāsatul Athar*: "Hadrat Shaykh was a sign and light of Allāh *taʿālā*, and one who possessed external and spiritual knowledge and powers. He was reserved by nature and humble. He was of such good character that he never distinguished himself over others. He would stop even his close associates from standing up out of respect for him, and instruct them to treat him like an ordinary person."

He adds: "He had great influential powers. When his gaze fell on a person or someone entered the spiritual

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[1] The Naqshbandīyyah family reached India in two ways. (1) Through Amīr Abul ʿAlā' Akbarābādī who had received khilāfat in the Naqshbandī way from his uncle, ʿAbdullāh Ahrār *rahimahullāh*. The Chishtī and Naqshbandī families are intermingled in this way. The Abul ʿAlā'ī lineage of Kālpī, Mārharah, Dānāpūr and other areas stems from this family. (2) Through Hadrat Khwājah Bāqī Billāh. This lineage essentially spread through the arrival of Hadrat Khwājah and the entry of Hadrat Mujaddid into it. It then spread throughout the world. (*ath-Thaqāfah al-Islāmīyyah fī al-Hind* of Maulānā ʿAbd al-Hayy *rahimahullāh* who is also the author of *Nuzhatul Khawāṭir*). (compiler) Note: Maulānā ʿAbd al-Hayy *rahimahullāh* is the father of Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*. (translator)

family, the latter would be overtaken by self-obliteration even if he did not have any affinity with the path from before. People used to lie by his door as though they were stupefied. The angelic world used to be exposed to some of them at the first instance. This was a result of his unseen pull and attraction."

The following erudite Sufi masters and leaders were from among his disciples in the Mujaddidīyyah way: Imām Rabbānī Hadrat Mujaddid Alf Thānī *rahimahullāh*, Hadrat Shaykh Tāj ad-Dīn ibn Sultān ʿUthmānī Sambhalī *rahimahullāh*, Shaykh Husām ad-Dīn ibn Shaykh Nizām ad-Dīn Badkhashī *rahimahullāh* and Shaykh Ilāh Dāwūd Dehlawī *rahimahullāh*.

Written Works

His written works include rare books, valuable letters and pure poems. *Silsilatul Ahrār* is included among his written works. It contains a commentary of his Persian quartets.[1]

Statements

1. If a seeker has fallen into sin or is inclined to the world then the reason for it will most certainly be one of the following reasons:

    1. He is not sufficing with an income which is according to need.
    2. He is intermingling with the masses.
    3. His times are not inhabited by remembrance of Allāh *taʿālā*.
    4. He is seeking ungodly things from Allāh *taʿālā*.
    5. He is not striving against his self.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 147.

6. He is looking at his self, his [spiritual] conditions and his own strength.

7. He is not fully subservient to divine injunctions.

2. Tawakkul does not mean you must give up the means and sit down with your hands clasped. This is actually disrespect. Tawakkul is when you uphold and establish the means, e.g. writing and so on. However, your gaze must not be focussed on the means and you must not rely on them.

3. There are many levels of cognition. If a seeker has a full share of realities, well and good. If not, the essential thing is to remain steadfast on the Sharīʿah.

4. Those who focus on Allāh *taʿālā* do not bother in the least about expositions because these are of two types. (1) Worldly. This is absolutely unnecessary. (2) Related to the Hereafter. These are clearly found in the Qur'ān and Sunnah and are sufficient to practise on. No exposition can combat them.

5. One of the following three factors urge the mashā'ikh to initiate training and instruction.

a) Inspiration from Allāh *taʿālā*.

b) Instruction from one's shaykh.

c) Affection for Allāh's creation.

He explained the third point as follows: When the mashā'ikh see people immersed in misguidance and know for a fact that misguidance results in punishment, they – out of their extreme mercy – show concern to repulse punishment from them. Affection imposes on them to hold on to propagation and proliferation, and to teach the people to uphold etiquette and establish the Sharīʿah. For example, to instruct them to study and teach jurisprudence and Hadīth, and advise them to adhere strictly to the

Sharīʿah. However, it is not the work of the mashā'ikh to connect people. This is not essential for affection, but an additional service.

While speaking on this subject, he said: The crux of the Naqshbandī way is to train and tutor a person to be pulled towards īmān. This was the methodology of all the Prophets *ʿalayhimus salām*.

6. Correct beliefs, consideration to the injunctions of the Sharīʿah, sincerity, and constant focus on Allāh *taʿālā* are the greatest bounties. No emotion and ecstasy can equal these bounties.

Note: Undoubtedly there is no bounty greater than this. It is the essence of Dīn and the soul of Sufism.

7. One day he was refuting those who reject the Ahlullāh. He said: The Auliyā' are protected against major sins, however, if they commit a major sin unwittingly, it is most foolish to label all their statements to be false. What we have to see is what the majority of their actions are on a collective basis. If they unwittingly commit an act against the Sharīʿah, we must excuse them.[1]

Note: Glory to Allāh! This is a most equitable statement. If an erudite scholar or imām errs, we cannot reject all his knowledge and investigations. Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* writes in *Aʿyān al-Hujjāj* with reference to Hadrat ʿAllāmah Ibn Taymīyyah *rahimahullāh*: As regards his knowledge and practice, ʿAllāmah Ibn Taymīyyah is considered to be one of the unique personalities of our history and he is fully eligible for this accolade. It is another matter that the majority of ʿulamā' – in fact, some of his own students such as Ibn Rajab, Ibn Kathīr and Dhahabī – differ with him on

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 36.

certain issues. We too do not agree with him on those issues, but this does not affect his academic excellences in the least. Apart from the Prophets *ʿalayhimus salām*, for even the greatest of scholars to err or for a certain point to be beyond his academic capability is neither surprising nor does it taint his virtue and merit in any way.[1]

Demise

He passed away on a Sunday 25 Jumādā ath-Thāniyah 1012 A.H. Right until his end, he continued looking at his companions as a traveller looks at his friends at the time when bidding them farewell. His attendants deduced from his movements [that he is about to depart from this world] so they began to cry. He smiled.

> The sign of a true believer is that when death approaches him, a smile appears on his face.

There was still some time remaining in the day when this great personality departed from this world and connected with Allāh *taʿālā* while saying "Allāh Allāh" in an audible voice. Based on this deep love and bond with Allāh *taʿālā*, every atom in the universe testified to the eternity of his name, and the world addressed him as Bāqī Billāh (one who is existing through Allāh *taʿālā*).

> Death will never come to the person whose heart is living with the love of Allāh *taʿālā*. This is because our eternity has been affirmed on the map of the world.

His grave is in Delhi. May Allāh *taʿālā* illuminate his resting place.

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[1] *Aʿyān al-Hujjāj.*

Hadrat Khwājah ʿAbdullāh

Name And Lineage

His name is Khwājah ʿAbdullāh, his title is Khwājah Kalān and his father's name is Khwājah Bāqī Billāh.

Merits

He was a scholar of the internal and external sciences. He was a man of noble character and his merits are beyond description. He produced lofty written works. One of them is *Tabaqāt Husāmī* which is attributed to his shaykh, Shaykh Husām ad-Dīn *rahimahullāh*. The book contains many mysteries and facts, and details about many mashā'ikh of the different spiritual families.

He was always courageous and steadfast. Generosity and kindness were part of him. Humbleness was his salient feature.

Under The Tutorship of Hadrat Mujaddid Alf Thānī

Hadrat Khwājah Bāqī Billāh *rahimahullāh* had advised his erudite khalīfah, Mujaddid Alf Thānī *rahimahullāh*, to take care of his sons and to see to them. His two sons (ʿAbdullāh and ʿUbaydullāh) were still infants when Khwājah Bāqī Billāh *rahimahullāh* passed away. Mujaddid Sāhib *rahimahullāh* saw to the two boys throughout his life and placed them under his care. When the two proceeded to Delhi, they were tutored by Mirzā Husām ad-Dīn *rahimahullāh*.

Hadrat Mujaddid Sāhib *rahimahullāh* used to write to the two boys and give essential guidelines to them. He also used to stress on Mirzā Husām ad-Dīn to monitor them. Although he was in Sirhind, he continued instructing the boys towards correct beliefs, good deeds and following the Sunnah. If he were to hear that they were doing anything against the Sunnah or against the

creed of their father, Khwājah Bāqī Billāh, he would issue stern warnings to them.[1]

The *Maktūbāt* contain several letters which were written to these sons.

Hadrat Mujaddid's Letter[2]

This is the letter which Hadrat Mujaddid Sāhib *rahimahullāh* wrote to the sons of Hadrat Bāqī Billāh, i.e. to Khwājah ʿAbdullāh and Khwājah ʿUbaydullāh. He explains how he benefited from their father and expresses his indebtedness to him with absolute respect. This is indeed the quality of noblemen - they do not confine themselves to gratitude to their teachers. May Allāh *taʿālā* inspire us to fulfil all our rights. Āmīn. (compiler)

All praise is due to Allāh *taʿālā*. Salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

I respectfully say to my benefactor's sons that this pauper is immersed from head to foot in the favours of your father. I learnt the ABCs of the Tarīqah from him and the pronunciation of letters of this path from him.

I acquired the treasure of *Indirāj an-Nihāyah fī al-Bidāyah* through the blessings of his companionship. I acquired the opportunity of *Safar Darr Watan* by virtue of his service. His blessed focus and attention conveyed this unworthy fellow to affinity with the

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 46.

[2] This is a lengthy and most important letter. It contains an explanation of beliefs. Qādī Thanā'ullāh Pānīpattī *rahimahullāh* has quoted extracts from it in his discussion on beliefs at the beginning of his book *Mā Lā Budda Minhu*. Shāh Ghulām ʿAlī Dehlawī *rahimahullāh* said with reference to this letter: "It contains immense benefit on the subject of beliefs. It ought to be written separately and distributed among people."

Naqshbandīyyah within two to two and half months. He also blessed me with *Hudūr Khās* of the elders. How can I explain the indescribable expositions and effulgence which I experienced during this short period! By virtue of his blessed attention, there is probably no minute matter with regard to cognition, tauhīd, etc. which he did not explain to me and did not apprise me of its reality. Bearing in mind this phenomenal treasure which I acquired from your respected father, even if I were to spend my entire life in your service I will not be able to fulfil his right completely. How can I count my sins and express my shame? May Allāh *ta'ālā* reward Khwājah Husām ad-Dīn Ahmad on our behalf for having taken the responsibility from worthless people like us, seeing to you in our absence, and leaving us without any worry over you.

> Even if every hair on my body were to become a tongue, one thousandth part of obligatory gratitude will not be fulfilled.

I presented myself on three occasions at the threshold of my Hadrat Shaykh during his lifetime. He said to me on my last visit: "I am overcome by weakness in my body. I have very little hope of living. You must take care of my children." He then called for you two. You were still suckling infants at the time. He ordered me: "Direct your attention towards them." Acting under his order, I directed my attention towards you in his presence until its effect was also perceived externally. He then said to me: "Direct your attention to the mother of these children as well, while they are not present here." I hope that through the blessing of Hadrat Wālā's presence, the results of this attention will manifest themselves.

Do not think that I have disregarded my shaykh's bequest or that I am neglectful with regard to it. This is certainly not the case. However I await your

instructions as regards placing you on the path of Sufism. I now write a few paragraphs as a way of good advice. I hope you will listen to it carefully. May Allāh *taʿālā* make you fortunate.

The first and foremost duty is correction of beliefs in accordance with the successful group – the Ahl as-Sunnah wa al-Jamāʿah.[1]

Note: By the will of Allāh *taʿālā*, he shed excellent light on the beliefs of the Ahl as-Sunnah wa al-Jamāʿah. However, for the sake of brevity, I am not quoting them here. One can refer to the original. (compiler)

Demise

He passed away on 18 Jumādā ath-Thāniyah 1073 A.H. He was buried near the grave of Khwājah Husām ad-Dīn *rahimahullāh*. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Tajalliyāt Rabbānī*, vol. 1, p. 200.
[2] *Tadhkirah Khwājah Bāqī Billāh Aur Sāhib Zādgān*, p. 51.

Hadrat Khwājah ʻUbaydullāh

Name And Lineage

His name is Khwājah ʻUbaydullāh, his title is Khwājah Khurd and his father's name is Khwājah Bāqī Billāh *rahimahullāh*. He is the youngest son of Khwājah Sāhib *rahimahullāh*.

Birth

He was born on 6 Rajab 1010 A.H.

Education And Training

He memorized the Qur'ān at a tender age. He went in the service of Hadrat Mujaddid Alf Thānī *rahimahullāh* when he was 14 years old. The reality of tauhīd was exposed to him at the very first meeting. On seeing his noble disposition and fine capabilities, Hadrat Mujaddid Sāhib *rahimahullāh* used to consider him to be the best of his associates and he used to praise him a lot. On the second meeting, Hadrat Mujaddid Sāhib *rahimahullāh* personally wrote the permission into the Naqshbandīyyah Tarīqah presented it to him, and bid him farewell. Within a few days, the sciences of the Sufis and the disciplines on this path were opened to his heart. He wrote many books in Arabic and Persian on the science of tauhīd and recognition of Allāh *taʻālā*.

He reached great heights by remaining in the company of Khwājah Husām ad-Dīn. He also benefited from the company of al-Haddād *rahimahullāh* who was another khalīfah of his father and received the Naqshbandīyyah Qādirīyyah permission from him. He acquired mysteries of the Being of Allāh *taʻālā* through dreams of Hadrat Khwājah Bāqī Billāh *rahimahullāh*. He spent time in the company of many mashā'ikh and derived benefit from them.

He was a senior Sufi of his time, a powerful scholar and a unique personality. He combined the rational and

traditional sciences. Sayyid Kamāl Sambhalī *rahimahullāh* was his special disciple.[1]

Statements

1. The Sharīʿah is the reality in form. The reality is the figurative expression of the Sharīʿah. The form is not separated from the figurative expression, nor is the latter separated from the former. It is impossible to reach the figurative without the form. To suffice with the form and disregard the figurative – which is the objective of the form – is clearly a loss. What else can be written in this regard!?

Note: Glory to Allāh! He explained the Sharīʿah and the reality very beautifully. It ought to be imprinted on our hearts.

2. Proximity [to Allāh *taʿālā*] is of two types. One is when a person is a servant externally while the Allāh *taʿālā* is within him. A Hadīth Qudsī states:

بي يسمع، وبي يبصر، وبي ينطق

He hears through Me. He sees through Me. And he speaks through Me.

This proximity is known as qurb-e-nawāfil.

The second type is when Allāh is exposed externally while the servant is immersed internally. The following statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam* makes reference to this second type:

إن الله ينطق على لسان عمر

Allāh speaks on the tongue of ʿUmar.

This proximity is known as qurb-e-farāʾid.

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 53.

Note: This is a wonderful clarification of qurb-e-farā'id.

3. When a dervish who is seeking Allāh *ta'ālā* experiences poverty and is overcome by need, he must not go to any of the worldly people. He must give up frequenting them.

4. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

يهرم ابن آدم ويشب منه اثنان: الحرص على المال والحرص على العمر

Man becomes old but he remains young as regards two things: Greed for wealth and desire for long life. (Muslim)

As per this blessed statement, it seems that the genuine Auliyā' are also not excluded from these two qualities. It is difficult to accept it. The solution to this difficulty which comes to my mind is that the youthfulness of these two qualities demand that they be present at the time of a person's youthfulness. If a person removes these two qualities during his youth, they will never gain youthfulness. Therefore this statement does not apply to every single person. Rather, Allāh's special servants can be excluded from it. If Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

يتولد ويحدث فيه اثنان

Man is born and these two qualities appear.

Then there would certainly be an objection because it would mean that these two qualities are born in old age (irrespective of whether they were present in his youthfulness or not).[1]

Note: I heard Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* saying that a person said to an old shaykh: Rasūlullāh *sallallāhu 'alayhi wa*

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 61.

sallam said that when a person gets old, then the qualities of greed for wealth and desire for long life become young in him. So these qualities must have become young in you as well? The shaykh replied: "Brother! Something can become young only if it was born. As for me, these qualities were not even born in me. How, then, can they become young?" In other words, he was concerned about his rectification from the very beginning. Consequently, these qualities never got the opportunity of being born in him. How, then, can they become young?

Based on the above, we can say that if a person tries to rectify blameworthy qualities from the very beginning then, Allāh willing, they will not be born in his heart. There have been many fortunate people like this. We make duʿā' that Allāh *taʿālā* gives the same concern for rectification to us, our children and our associates. May He purify us of all base qualities and honour us with praiseworthy characteristics. Āmīn. (compiler)

5. A true dervish is one who befriends his enemy as well, and treats every person with respect. He does not look at anyone with scorn. If anyone were to swear him, he makes good duʿā' for him or gives him a gift in order to win over his heart.

> The one who does not befriend his enemy
> will not find the path to Allāh.

6. The following are most beneficial for repulsing false love: Occupation in salāh and fasting, and studying books which contain the life conditions of the pious and righteous people.

Note: We learn from this that studying the lives of the mashā'ikh results in love for Allāh *taʿālā* which puts an end to false love. (compiler)

7. Allāh *taʿālā* opened up the following verse to me:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ، اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا

Say: The truth has arrived and falsehood vanished. Falsehood [by nature] vanishes.[1]

A seeker must read this verse with his heart or his tongue. When reading the words:

جَاءَ الْحَقُّ

He must incline his head towards his heart, and when reading the words:

وَزَهَقَ الْبَاطِلُ

He must do as if he is flinging falsehood behind his back.

He added: It is hoped that the person will experience immense expansion.

Note: I advise my associates to bear in mind the meaning of this verse when they are making dhikr of *kalimah tauhīd*. Allāh willing, they will benefit from it. (compiler)

8. The crux of *Lā ilāha illallāh* and the above verse is the same. The difference between the two is the in the kalimah, the negation comes first and then the affirmation. In the verse under discussion, the affirmation comes first and then the negation.

9. Lofty courage demands that a person acquires total and complete severance from all stages of this world, and all the things which are causes of pride in this world and absolutely valueless to him. Furthermore, he is eternally focused on Allāh *taʿālā*.

Note: May Allāh *taʿālā* honour us with this bounty.

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[1] Sūrah Banī Isrāʾīl, 17: 81.

10. It is related that Hadrat ʿĪsā *ʿalayhis salām* was walking from the city towards the desert. A person said to him: "O Rūhallāh! Where are you going?" He replied: "I have become fed up with foolish and stupid people. I do not know how to treat them. I can cure the blind and the leper by Allāh's permission and revive the dead by Allāh's permission, but I cannot treat these foolish people. This is why I am going towards the desert."

Note: This incident is probably related by Maulānā Rūm *rahimahullāh* in his *Mathnawī* as well. Hadrat Muslihul Ummat *rahimahullāh* used to relate it to us and use it as a proof to demonstrate the repugnance of the ailment of foolishness. May Allāh *taʿālā* protect us from this illness. (compiler)

Demise

He passed away on a Wednesday, 25 Jumādā al-Ūlā 1074 A.H. He was 63 years, 10 months and 29 days old at the time. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 65.

Hadrat Shaykh ʻAbd al-Haq Muhaddith Dehlawī

Birth

Shaykh Muhaddith *rahimahullāh* was born in Muharram 958 A.H./1551. His father's name was Hadrat Maulānā Sayf ad-Dīn.

Early Education

The father of Shaykh Muhaddith *rahimahullāh* played a major role in his early education, training and tutoring. The father focused his attention on his son's education when he was still a child. Shaykh Muhaddith *rahimahullāh* himself says:

> I was trained and tutored in his affectionate lap by day and night.

He was only three years old and his father showed full zeal and enthusiasm in occupying himself in his son's training. The father was anxious to convey to his son the academic and spiritual conditions which he had acquired over many years' of striving. He was keen to apprise his son on the issue of Wahdatul Wujūd. When his son did not understand any point, the father would console him by saying:

> Allāh willing the veil of the reality will gradually be raised before you and you will see the beauty of conviction.

At the same time, he used to say to him:

> However, it is essential for you to think in this way all the time and to strive as much as you can.[1]

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[1] *Akhbār al-Akhyār.*

The Father's Special Instruction

An English author has written that a child's training must commence when he responds with a smile when he is hushed. Shaykh Sayf ad-Dīn *rahimahullāh* believed in this principle. He possessed lofty educational views. This is why he wanted to convey to his son the restless fears of the heart into the chest of his son because in them lies the secret to life. Listen to the situation of that time from the tongue of Shaykh Muhaddith *rahimahullāh* himself:

> During my childhood he related the sayings of the Sufis to me. Together with external kindness, he continually worried about my spiritual training. Based on my disposition, I too used to enjoy listening to those sayings. When he used to fall silent for a while, I would forget myself for some time and then ask him to start relating the stories to me once again. I still recall some of those incidents with their peculiar traits to this day. This is an extraordinary thing. Far more astonishing is that I can recall the days when I was still being breast-fed – when I was just two or two and half years old – as though they occurred just yesterday.

Shaykh Sayf ad-Dīn *rahimahullāh* had witnessed and was fully aware of the deviation and misguidance of the 'ulamā' of his time. This is why he advised his son thus:

> Do not dispute with anyone on any academic issue and do not cause any pain to him. If you conclude that a person is on the truth, accept what he says. If this is not the case, explain to him a few times. If he does not accept, tell him that this is what you have understood and that what he says could be

> correct. There is no need for further disputing.[1]

He used to say: "The wars which take place on academic issues are solely for the pacification of the self. They are futile. They result in mutual enmity and hostility. There must be an exchange of views with love and kindness on academic issues. This is because: 'It is a matter of love. When there is no love, no work can be accomplished.'"

These pieces of advice of Shaykh Sayf ad-Dīn *rahimahullāh* were accepted by every vein of the brains of Shaykh Muhaddith and they became an intrinsic part of his life. There were countless debates, disputes, statements of unbelief and deviation during the rule of Akbar. However, Shaykh Muhaddith never shifted course from his creed.[2]

Note: This was also the creed of Hadrat Murshidī Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*. This ought to be the creed of us – his associates – as well. If this creed is followed, we can expect not only rectitude and goodness, but also rectification and instruction. Inspiration is from Allāh *taʿālā*. (compiler)

Primary Education

Shaykh Muhaddith's primary education was done by his father. However, he did not adhere to the syllabus and methodology which was in vogue at the time. Instead, he taught a book which he considered necessary and important. In those days there were many books of poetry which were included in the syllabus. It was considered essential to teach them in the initial years. Shaykh Sayf ad-Dīn did not teach his

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[1] *Akhbār al-Akhyār*.
[2] *Hayāt-e-Shaykh*, p. 79.

son any book of poetry except for the *Būstān* and a few parts of the *Dīwān* of Hāfiz.

By the time he reached thirteen years of age, he had already studied *Sharh Shamsīyyah* and *Sharh Aqā'id*. By the age of fifteen he had studied the concise and detailed books. By the time he reached eighteen, there was no rational and traditional science which he had not studied.[1]

Note: This was a father in the true sense of the word. If fathers of today have even one tenth of that concern for the education and training of their children, we will not see the extent of freedom and disregard which we presently see in our youngsters. Society will not be as filthy as it is.

Similarly, the Sharī'ah demands of the mashā'ikh, teachers and leaders of religious movements to be concerned about the training, rectification, character and purification of their students and disciples. They must proceed while being conscious of their responsibilities. A Hadīth states:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ

Each one of you is a shepherd and each one of you is answerable for his flock.

Another Hadīth states:

إن الله سائل كل راع عما استرعاه، حفظ أم ضيع

Allāh ta'ālā will question every shepherd about his flock, did he protect it or destroy it?

Shortcomings in this regard already resulted in corruption in every house. Now the madāris, khānqāhs

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[1] *Hayāt-e-Shaykh*, p. 82.

and religious centres are succumbing to the same corruption. We seek refuge in Allāh *taʿālā*. (compiler)

In his book, *Ahl-e-Dil Kī Dil Āwez Bātei*, Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* writes about the student days of Hadrat Muhaddith *rahimahullāh*. It is quoted verbatim.

> From my childhood days I did not know what it was to play and what it was to sleep. I did not know what it was to have friends, what it was to rest, where the need for comfort comes from and what the meaning of travelling was.
>
> What is the meaning of sleeping and resting at night? Sleep is forbidden to the lovers. Listen! In my enthusiasm to acquire knowledge and the zeal for work, I never ate at a specified time nor slept at a particular time.
>
> Whether it was the bitter cold or the intense heat, I would go twice daily from my house to my madrasah in Delhi. The madrasah was two miles away from my house. I used to leave my house in the morning and reach the madrasah some time before true dawn. On reaching there, I would light a lamp and recite the Qur'ān. I would return home close to midday, have a few bites and return to the madrasah.

His Method of Studying

Listen! His studying was not like the mere turning of pages as is the case today. Instead, he used to personally write the books which he was studying and whatever commentaries and marginal notes he could find for those books. His programme was as follows: A major portion of the night and some part of the day

were spent in studying the books. A major portion of the day and some part of the night were spent in writing the books which he was studying.

Shaykh Muhaddith *rahimahullāh* relates: My parents would periodically ask me to go and play with the youngsters of the neighbourhood or to lie down on my bed at night. I used to reply: "The objective of play is to divert the heart for some time. My heart is diverted in reading or practising something." He also says: The parents of other children used to emphasise on and scold their children to go to madrasah. On the other hand, my parents would quite often ask me not to go. When half the night used to pass in studying, my respected father would should out: "Bābā, what are you doing?" I would lie down immediately and reply: "I am sleeping" (so that it is not considered to be a lie). I would then get up again and start studying.

He adds: It happened on several occasions that my turban or the hair on my head caught on fire from the lamp. I never perceived it until I felt the heat of the fire.[1]

This was with regard to his quest for knowledge. Now observe his enthusiasm for worship and the nature of his spiritual practices. Students of today consider themselves free of all actions during their student days. In fact, they go to the extent of claiming that students are permitted to do things which non-students are not permitted. We repent to Allāh! What a deviation!

Professor Khalīq Ahmad Nizāmī writes about his worship and spiritual practices as follows:

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[1] *Ahl-e-Dil Kī Dil Āwez Bātei.*

Worship And Spiritual Practices

> The objective of knowledge is purification of the brain and intellect. The objective of worship is chastity of the heart and gaze.

Shaykh Muhaddith *rahimahullāh* paid full attention to purification of the brain and intellect together with chastity of the heart and gaze. He was attached to worship and spiritual practices from a tender age.

Throughout his life his one hand held the goblet of the Sharīʿah and the other hand, the anvil of love. Love for Allāh *taʿālā* was really his family legacy. Shaykh Sayf ad-Dīn *rahimahullāh* had blown those emotions of true love in him which heated his heart and liver for the rest of his life.

During his early days it was his practice to wake up at night and occupy himself in worship. He writes:

> Despite my engrossment and occupation with acquiring knowledge, I used to continue with salāh, dhikr, waking up at night and conversing with Allāh *taʿālā* since my childhood days.

He used to engage in fervent and ardent duʿā' during his childhood. Reminiscences of his childhood duʿā's during his old age used to bring great joy to his work. He says:

> The zeal at the time of tahajjud during my childhood days proved useful to me in my work in my old age.

During this period, Shaykh Muhaddith *rahimahullāh* was very enthusiastic about sitting in the company of the ʿulamā' and mashā'ikh, and benefiting from them. His religious sentiments and pure intentions caused him to become the centre of attention of those personalities. Shaykh Is-hāq (d. 989 A.H.) was a

famous Sufi master of the Suhrawardīyyah lineage. He had left Multān and settled down in Delhi. He used to remain silent most of the time and would rarely speak to anyone. However, when Shaykh Muhaddith *rahimahullāh* used to come to him, he used to direct all his attention to him and treat him with much attention.[1]

Note: One of the reasons for Hadrat Shaykh Muhaddith Dehlawī's erudition, firm knowledge and lofty status was his companionship of the Ahlullāh at a tender age. If a person's personal efforts and striving are accompanied with the blessings of good company, he acquires extraordinary blessings in his knowledge and spiritual conditions. Actions not only become easy for such a person, but enjoyable. If not, a person succumbs to dryness and coarseness even after acquiring knowledge. Maulānā Rūm *rahimahullāh* speaks against this in the following couplet:

> A person acquires mere sayings and counter-sayings from formal knowledge. He neither acquires spiritual conditions nor spiritual enjoyment from it.

Listen! Although a spiritual condition is not the objective, it is certainly praiseworthy and makes it easy for action. (as stated by Hakīmul Ummat Maulānā Ashraf 'Alī Thānwī *rahimahullāh*) (compiler)

Journey to Hijāz

He began teaching after completing his studies. However, he was suddenly overcome by an urge to travel to the Hijāz. He writes in *Zād al-Muttaqīn*: "In 996 A.H. I felt an urge from the unseen and my heart was

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[1] *Hayāt-e-Shaykh*, p. 89.

overwhelmed by retraction. I had no alternative but to travel in this state of lunacy of mine."[1]

The Terrible Situation in India

The religious environment in India at the time when Shaykh Muhaddith had decided to leave India was extremely murky. The sorrowful conditions which were created by evil 'ulamā' in the royal courts and outside made it very difficult for any righteous personality to remain there. In Rabī' ath-Thānī 983 A.H./1575 King Akbar issued an order for the construction of a place of worship. It was constructed on the land of Miyā 'Abdullāh Niyāzī Sirhindī.

Initially, only Muslim scholars and seniors were invited, and various issues on religion were discussed there. Akbar's objective in holding these discussions was to search for the truth. He invited 'ulamā' in order to obtain facts about religious issues. He did this out of sincerity. However, the 'ulamā' turned this place of worship into a wrestling arena.

Akbar became terrified by this situation. The 'ulamā' whom he considered to be on the level of Ghazzālī and Rāzī turned out to be devoid of religion on account of their character. To Allāh we belong and to Him is our return.

Subsequently, Akbar's religious inclinations began changing very swiftly. The imāms of Islam were ridiculed in the royal courts and the pillars of Islam were mocked at. This was followed by the codification of Dīn Ilāhī and a new tribulation in a creedal colour was initiated.[2]

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[1] Ibid. p. 91.
[2] *Hayāt-e-Shaykh*, p. 94.

Note: We learn from this that the irreligiousness and deviation of Akbar, and the codification of Dīn Ilāhī were due to the deviation of evil ʿulamā', their misguidance, baseless evidences and materialistic quests. It would not have been far-fetched for Islam to be wiped out from India on account of all this. However, may Allāh *taʿālā* reward Hadrat Shaykh Muhaddith Dehlawī *rahimahullāh* and Hadrat Shaykh Ahmad Sirhindī *rahimahullāh* who – through their writings and speeches, striving and courage, blessed company, propagation and resoluteness, and effective education and training - rescued Islam and kept the Muslims firm on Islam. May Allāh *taʿālā* reward them on our behalf and on behalf of all Muslims with the best of rewards.

Now that ignorance and misguidance are becoming common in our time as well, we make duʿā' to Allāh *taʿālā* to bring forward one of His special servants who uproots the ignorance of this era so that this desolate garden of Islam may experience a spring once again. This is certainly not difficult for Allāh *taʿālā*. (compiler)

Stay in Hijāz

Shaykh ʿAbd al-Haqq reached the Hijāz in 996 A.H. and remained there until 999 A.H. He spent almost all his time in the company of Shaykh ʿAbd al-Wahhāb Muttaqī *rahimahullāh*. His company was like a crowning touch. The Shaykh perfected his knowledge and was embellished by the paths of Allāh-consciousness and Sufism.[1]

Hadrat Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* writes about his stay in the Hijāz as follows:

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[1] *Hayāt-e-Shaykh*, p. 102.

> I studied all the books of Hadīth and acquired all religious sciences from the ʿulamā' of the Hijāz. I specifically acquired the knowledge of dhikr and associated sciences from Hadrat Shaykh ʿAbd al-Wahhāb Muttaqī Shādhilī *rahimahullāh*, and acquired many bounties from his service. After hearing many glad tidings about the acquisition of effulgence, blessings, progress in ranks, and steadfastness in the propagation of religious sciences, I returned to my beloved homeland.[1]

Return From The Hijāz

After making him traverse all the valleys of knowledge and action, Shaykh ʿAbd al-Wahhāb Muttaqī *rahimahullāh* advised Shaykh ʿAbd al-Haq to return to India. However, Shaykh Muhaddith had become so fed up with the conditions in India that he just did not feel like going back. Nonetheless, he returned to India in 1000 A.H. after the Shaykh insisted on him to return. This was a time when King Akbar's vague religious ideas had taken the form of Dīn Ilāhī. The religious milieu of the whole of India had been corrupted. Disregard for the Sharīʿah and Sunnah had become common. The salient features Islam were openly mocked at in the royal courts.

The deviation of the king had an effect on the lives of the masses. Even the madāris and khānqāhs were not saved from these poisonous influences. The Sufis separated the Sharīʿah from the Tarīqah and searched for permissions for their un-Islamic actions. Evil ʿulamā' reduced Islamic jurisprudence to an instrument of their whims and fancies.

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[1] *Hayāt-e-Shaykh*, p. 110.

On his return from the Hijāz, Shaykh ʿAbd al-Haq commenced teaching in Delhi. At that time, this was the first madrasah in northern India from which the voice of the Sharīʿah and Sunnah was proclaimed.[1]

His madrasah enjoyed a distinguished position not only in Delhi but the whole of northern India. Thousands of students used to assemble to benefit from his lessons, and several teachers were carrying out the responsibilities of teaching and tutoring.

During those tumultuous times, this Dār al-ʿUlūm of Shaykh Muhaddith was the greatest refuge for the Sharīʿah and the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The clouds of religious deviations surrounded it from all sides and opposing forces constantly collided with the Dār al-ʿUlūm. However, this did not cause the slightest wavering in the steadfastness of Shaykh Muhaddith. His fortitude and resoluteness achieved something which appeared impossible under those circumstances.

Shaykh Muhaddith used to remain fully occupied in his work by day and night. At the same time, he did not want his followers and associates to sit back uselessly. He wanted them to value their time and remain engrossed in the work at hand. He announced in a letter: "Allāh *taʿālā* created man for work in this factory of the world." And he read this couplet:

> O brother! Only the one who does the work will find the job. Work! Work! Leave aside all your talking. This path needs work. This is what you have to do.

Someone rightly said:

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[1] Ibid. p. 125.

> The body is for Allāh's work, so do not leave it useless. The heart is for Him, so do not leave it desolate.

Hadrat Shaykh's Sincerity

There is a famous saying:

المعاصرة أصل المخاصمة

Contemporariness is the cause of mutual enmity.

However, it is not applicable all the time. The Ahlullāh are certainly an exception to this. Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh* says in this regard:

> Rivalry generally occurs among lovers. However, love for the Master [Allāh] is free of this evil charge.

If any mutual ill-feeling does occur on account of misunderstanding, these personalities [the Ahlullāh] immediately show concern to make up. They clarify matters and clear their hearts.

I have quoted many incidents in support of this in part two of *Tadhkirah Muslihul Ummat*. One may refer to it for details.

Let me present Hadrat Shaykh Muhaddith Dehlawī *rahimahullāh* as an example. He had severe differences with Hadrat Mujaddid Alf Thānī *rahimahullāh* on certain issues and used to express them as well. However, when the reality was exposed and the truth came into the open, he retracted immediately and publicly acknowledged the excellences of Hadrat Mujaddid Sāhib *rahimahullāh*. Their relations became extremely cordial. He himself writes towards the end of his well-known work, *Akhbār al-Akhyār*:

> The book *Akhbār al-Akhyār* is now completed. However, it will not be really completed unless I make the good mention of Qutb al-Aqtāb, Mazhar Tajalliyyāt, Masdar Kā'ināt, Imām Rabbānī Mujaddid Alf Thānī Ahmad Sirhindī *rahimahullāh*.

Look at the lofty titles with which he is making mention of Hadrat Mujaddid *rahimahullāh*!. He then enumerates many supernatural feats, inspirations and glad tidings of Hadrat Mujaddid; and follows these with statements of Hadrat Khwājah Bāqī Billāh *rahimahullāh* with reference to Hadrat Mujaddid *rahimahullāh*. These most certainly demonstrate the greatness and loftiness of Hadrat Mujaddid *rahimahullāh* and the integrity and sincerity of Hadrat Muhaddith *rahimahullāh*. It is a source of joy and success for all of us – associates – in the Hereafter and a great glad tiding. May Allāh *ta'ālā* enable us all to benefit from these blessings. Āmīn (compiler)

Tasawwuf And The Sufis

He had a balanced attitude as regards tasawwuf and Sufis. He clarifies this in one of his letters. The essence of it is that the only real tasawwuf is the one which is in accordance with the Qur'ān and Sunnah of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Anything else is misguidance. This was the Sufism of the mashā'ikh. Those who do not practise on the Qur'ān and Sunnah are not Sufis. They ought to be referred to as the Hashwīyyah and Bātinīyyah. The position of the genuine Sufis is extremely lofty and high.[1]

His View on Shaykh Akbar

He also adopted a balanced view with regard to Shaykh Muhīy ad-Dīn Ibn 'Arabī. Like his mentor, Shaykh 'Abd

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[1] *Hayāt-e-Shaykh 'Abd al-Haq Muhaddith Dehlawī*, p. 231.

al-Wahhāb Muttaqī *rahimahullāh*, he used to say: "The works of Shaykh Akbar contain poison and sugar candy. The one who can distinguish between the two must certainly read his books."[1]

Note: Glory to Allāh! What a balanced view! It is a clear proof of his integrity and factualness.

Statements

1. He wrote to Shaykh Farīd Bukhārī, who was a senior luminary in the Moghul Sultanate, with the following pieces of advice:

   1. Develop a genuine quest.
   2. Be vigilant about the consequences of actions.
   3. Develop a mix between the external and the internal.

2. He explains a genuine quest as follows:

   > A quest overtakes and overwhelms a seeker in such a way that nothing can stop him from reaching his objective and wish. His enthusiasm and restlessness reaches such a level that even if all the intelligentsia of the world were to get together and tell him that it is impossible for him to realize his objective and that it is difficult for him to acquire it, he pays no heed whatsoever to them.

3. There is no place whatsoever for idleness. Do whatever you can. Do not consider any action to be insignificant. Allāh *taʿālā* has appointed a reward for every action.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهُ.

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[1] Ibid. p. 296.

Whoever does an iota of good shall see it. Whoever does an iota of evil shall see it.

The Effect of The Words of Sufi Masters

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* writes in *Fawā'id as-Suhbah*:

> The 'ulamā' state that a person who is deprived of the treasure of companionship of the righteous must study the life conditions, sayings and stories of these personalities. This is because their speech is just as effective as their company.

Shaykh 'Abd al-Haq Muhaddith Dehlawī *rahimahullāh* writes in *Akhbār al-Akhyār*:

> In the case where a person is deprived of the treasure of the company of the Sufi masters and is unable to visit them, then to listen to their sayings and stories, and to study their life conditions has the same effect in increasing the enthusiasm of a seeker and removing darkness from himself as sitting in their company. In fact, this [studying their lives] is also a type of companionship. [Reading about them] is completely pure from the beauty of time and appearance, the grime of human defects and the barrier of the elemental form. Furthermore, there is purity in the faith which is in them, and there is absence of witnessing natural matters and coming to know of their slip ups.

In other words, when there is physical companionship, a seeker sometimes has to observe a Sufi master's human needs and weaknesses. This becomes an obstacle for acquiring blessings from the Sufi master. Alternatively, when the seeker observes certain natural

matters or a slip up of the Sufi master, it affects his faith in him. On the other hand, when reading about his life conditions and stories, there will be nothing but the angle related to his beauty and excellence. The benefit of this and absence of harm in it are obvious.

Look! It is clearly stated here that listening to or reading about the life conditions and sayings of the Sufi masters is similar to sitting in their company. As regards the effectiveness of this, it is an excellent alternative to companionship.[1]

Spiritual Link

He first earned blessings from his respected father and acquired spiritual training and education from him. In 985 A.H. he then became attached to Hadrat Sayyid Mūsā Gīlānī Qādirī *rahimahullāh* who was a famous Sufi master of the Qādirīyyah spiritual family. The latter conferred khilāfat to him. He then proceeded to the Hijāz in 996 A.H. and pledged bayʿat to Shaykh ʿAbd al-Wahhāb Muttaqī *rahimahullāh*. The latter conferred khilāfat to him in the Chishtīyyah, Qādirīyyah, Shādhilīyyah and Madanīyyah spiritual families. His shaykh insisted on him to return to India in order to fulfil the rights of his mother, wife and children. When he was about to depart, his shaykh gave him a long robe which belonged to Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh*. He advised him thus: "Do not remain idle. Allāh willing, the effulgence from here will continue reaching you." The shaykh also gave him permission for certain forms of dhikr and brought this point to his attention that the work of propagation and rectification is also a means for spiritual progress. Muhaddith Dehlawī *rahimahullāh* writes in one of his letters:

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[1] *Fawā'id as-Suhbah.*

> When Hadrat Qutb al-Waqt Shaykh ʿAbd al-Wahhāb Muttaqī *quddisa sirruhu* honoured this servant with different forms of dhikr and prayers of the mashā'ikh, I asked him: "Is propagation also a means for proximity to Allāh *taʿālā*?" He replied: "Why not?" Shaykh ʿAbd al-Wahhāb *rahimahullāh* then taught me the nature of the work of propagation and rectification and said to me that bearing the tyranny and oppression of people with a glad heart is the secret to spiritual progress. Man ought to resort to patience during difficulties. He must not lose courage when the situation is unfavourable. He must face the situation with patience and fortitude, and remain engrossed in the task of propagation and rectification. He said: "Be patient over the injuries caused by people. We are not taught to leave our homeland and emigrate. We have to keep our hearts strong."[1]

In The Service of Hadrat Khwājah Bāqī Billāh

Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* writes in *Wasīyyat*:

> When I left the Hijāz and came to India, I got the opportunity of presenting myself before Khwājah Bāqī Billāh Naqshbandī *rahimahullāh*. I remained for some time with him and practised the ways of the Khwājahs, and learnt dhikr, meditation, connection, presence and memorization from him.

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[1] *Hayāt-e-Shaykh ʿAbd al-Haq Muhaddith Dehlawī*, p. 136.

He learnt a lot when he attached himself to Khwājah Bāqī Billāh *rahimahullāh*. The latter too had a lot of love for him and treated him as a special person.

Khilāfat

Shaykh Muhaddith *rahimahullāh* received khilāfat from the following Sufi orders: Qādirīyyah, Chishtīyyah, Shādhilīyyah, Madanīyyah and Naqshbandīyyah. However, his essential and real attachment was to the Qādirīyyah. This is why he adds the Qādirīyyah order to his name. He describes himself as follows:

> ʿAbd al-Haq ibn Sayf ad-Dīn ad-Dehlawī as a residence, al-Bukhārī of origin, at-Turkī in lineage, al-Hanafī in the juristical school, as-Sūfī in affiliation, and al-Qādrī in the Tarīqah.[1]

Written Works

1. Ashʿatul Lamaʿāt, commentary of Mishkāt al-Masābīh in the Persian language.
2. Madārij an-Nubūwwah.
3. Ādāb as-Sālihīn.
4. Akhbār al-Akhyār.
5. Jadhb al-Qulūb ilā Diyār al-Mahbūb.
6. Lamaʿāt at-Tanqīh,[2] commentary of Mishkāt al-Masābīh in Arabic.
7. al-Ikmāl fī Asmā' ar-Rijāl.
8. Mā Thabata bi as-Sunnah fī Ayyām as-Sanah.

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[1] Ibid. p. 143.

[2] This book was out of print. By the will of Allāh *taʿālā*, Maulānā Taslīm ad-Dīn is publishing it with references and a commentary. Two volumes have already been published. May Allāh *taʿālā* inspire him to complete it. (compiler)

9. Aqsām al-Hadīth.

He wrote several other books as well.

Demise

This sun of knowledge which had illuminated the Indian horizon for 94 years set on 21 Rabīʿ al-Awwal 1052 A.H. To Allāh we belong and to Him is our return. He was buried on the bank of Haud Shamsī in Delhi. May Allāh *taʿālā* shower His mercy on him. Āmīn.

Hadrat Shaykh Nūr al-Haq Dehlawī

Name And Lineage

His name is Nūr al-Haq, his agnomen is Abū as-Saʿādāt and his title is Jamāl. His father's name is Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh*. His family had come from Bukhārā (Turkistan) and settled down in Delhi. This is why he is known by the affiliations Turkī, Bukhārī and Malwī. He was also a poet.

Birth And Education

He was born in Delhi in 983 A.H. He received all his education from beginning to end from his father, Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh*. He also received a Hadīth certificate from his father.[1]

Teaching Post

After his father's departure from this world, he became the head teacher in the madrasah and continued teaching for a long time.

Comprehensiveness And Academic Excellences

Like his father, Shaykh Nūr al-Haq was unique as regards his knowledge and erudition. He inherited his father's religious and academic excellences. Āzād Balgrāmī writes: "This unique personality was a genuine deputy of Hadrat Shaykh, his student, and an heir of his physical and spiritual excellences."

His father himself was very attached to him because of his knowledge and erudition. He used to refer to him as his khalīfah and deputy. He writes in this regard in *Wasīyyat*:

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[1] *Āthār al-Kirām*, vol. 1, p. 202; *Nuzhatul Khawāṭir*, vol. 5, p. 224.

> My dear son, Nūr al-Haq, must be considered to be my khalīfah and deputy. He must be accorded honour and respect.

Apart from distinguishing himself in the fields of Hadīth and jurisprudence, he was an erudite historian and quite proficient in other sciences. The author of *Tabāqāt Shāhjahānī* refers to him as a scholar who combined the contemporary sciences and writes:

> Shaykh Nūr al-Haq is the righteous son of Shaykh ʿAbd al-Haq Dehlawī. He received a full share of external and spiritual sciences. He was the delight of his honourable father's eyes. By virtue of his father's affectionate gaze, he reached lofty heights of virtue and intelligence, and was widely accepted by all sections of the community.

Abstinence And Piety

His knowledge was complemented by action. He was distinguished as regards his asceticism and piety, and was pure-natured. He led a praise-worthy life. His father also acknowledged his pure ways, rectitude and piety; and considered him to be a means for his salvation. He used to say:

> I do not have any action which could be a cause of my salvation in the Hereafter except for this fortunate son because the good actions of a son are enumerated among the actions of the father.

Note: May Allāh *taʿālā* bless every father with fortunate and excellent children like this. Children who are the delight of the eyes and causes of joy in this world. Unfortunately, children of this type are extremely rare. (compiler)

Sufism And Cognition

Shaykh Nūr al-Haq enjoyed a lofty position in Sufism and cognition. He had pledged bayʿat to his father and received khilāfat from him. He was his father's deputy in Sufism just as he was his deputy in knowledge. He resigned from his governmental post and occupied himself fully in teaching Hadīth. At the same time, he continued the work of instruction and guidance.

By virtue of his occupation in tasawwuf, he had good thoughts and beliefs about the Sufis and dervishes. The author of *Tabaqāt Shāhjahānī* writes:

> He had pure beliefs about the dervishes and men of Allāh, especially of the chief of the Ahlullāh, Khwājah Muhammad Bāqī Billāh Naqshbandī *rahimahullāh*. He was very devoted to him. Hadrat Khwājah also paid particular attention to him.

Written Works

In his book *Tadhkirah al-Muhaddithīn*, Maulānā Diyā' ad-Dīn Islāhī Marhūm makes mention of fifteen written works. These include *Tafsīr Sūrah al-Fātihah, Hāshiyah ʿAlā Sharh al-Jāmī, Zubdah at-Tawārīkh.*

Demise

He passed away on 9 Shawwāl 1073 A.H. at the age of 90. Some biographies mention the year 1083 A.H. This appears to be a typographical error. He was buried in Delhi near his father's grave. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tadhkirah al-Muhaddithīn*, vol. 3, p. 327.

Hadrat Makhdūm Shaykh ʿAbd al-Ahad Fārūqī Sirhindī[1]

From the time of their entry into India in 712 and to their final moments of leadership in 1857, Islam and Muslims had to face various forms of oppositions and challenges. Customs and traditions, hindrances and interruptions, asceticism and reclusion, slavery and servitude, open paganism, ways of life, culture and civilization – in short, the Islamic view of submission and devotion of the self had to combat and stand up against all these challenges at every step of the way. In the course of their rise, Islam and Muslims had never faced such a recalcitrant nation and a mythology-worshipping religion, nor did it ever get a whiff of duality in a philosophical oneness. Therefore, the task of teaching and explaining on the level of thoughts and views, and creed and religion was a very difficult and challenging task to the inhabitants of India. Consequently, it was no easy task to place the new adherents [to Islam] who were brought up in the laps of India onto absolute and pure tauhīd. Therefore, certain holy personalities of Islam made all out efforts and gradually awakened the humanness of the inhabitants of this place. It is a fact that the concept of a "God" is so concealed behind the philosophical explanations of the Vedic religion that had it not been exposed practically, its veil of "paganism" would not have been brought out into the open. The Qur'ānic concept of a "God" is exposed through action not through any external philosophical and logical proofs. In the light of these challenges, the history of Islam in India went through two important stages from where Islamic thoughts and views, and actions and practices were

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[1] This article is written by Hadrat Maulānā Fadl ar-Rahmān Sāhib Sīwānī Nadwī.

renewed. For those who see unity in diversity, the snare of everyone being of the same disposition appeared very attractive. A few cloak and turban clad people who claimed knowledge and virtue fell in this trap and began showing the "beauty" of this garden to others. This occurred during the reign of King Akbar.

This was happening on one side. However, there were a few holy personalities who – by virtue of their insightful īmān - identified this paganism before it could take root, perceived the temperament of the situation, and engrossed themselves in ways of repulsing it. There were two personalities who belonged to the Fārūqī lineage. One was the distinguished family of Shaykh ʿAbd al-Ahad Fārūqī Sirhindī *rahimahullāh* and the other was the golden lineage of Shaykh ʿAbd ar-Rahīm Fārūqī Dehlawī *rahimahullāh*.

While the various hues of history are fascinating and attractive, there is also this ingenious tyranny that the original becomes so shaded, that although the branches appear to be green and lush, the "originality" and importance of the original is not fully manifested to the masses, and sometimes to the elite. The personalities of Hadrat Mujaddid Ahmad ibn Makhdūm Shaykh ʿAbd al-Ahad Fārūqī Sirhindī *rahimahullāh* and Shāh Walī Allāh ibn Shaykh ʿAbd ar-Rahīm Fārūqī Dehlawī *rahimahullāh* are the glaring examples of the reformatory, revivalist and academic history of India. It is not that the lives, situations, academic and reformatory excellences of their fathers – Makhdūm Shaykh ʿAbd al-Ahad Sirhindī *rahimahullāh* and Shaykh ʿAbd ar-Rahīm *rahimahullāh* – were concealed from the historians who were writing on the revival of Islam and this is why they did not give full attention to them. The fact of the matter is that Mujaddid Alf Thānī Shaykh Ahmad Sirhindī *rahimahullāh* and Hujjatullāh Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh* were

sons of great fathers, and that their father's tutoring, training and sacrifices played a major role in their development.

The resilience, devotion and sincerity with which they reduced the powers of polytheism and bidʿat, the sacrifices which they made is fighting against oppression and tyranny, the interest which they took in their and their son's progress, and the line in which they directed them are the first links in the achievements of those revivers and reformers. If a historical link is not maintained with the courageous task of lighting lamps after lamps undertaken by their children and progenies against the opposing forces, then an Islamic historian will not be able to fully understand their academic, religious, reformatory, political, social and intellectual currents. The historians certainly wrote about their fathers when noting their achievements, however, when presenting their achievements they [historians] could not pay full justice to how and from which glittering lamps these lamps [the sons] were lit, and what role their noble fathers played in manifesting their personalities and making them leaders and guides? How did they remain firm and steadfast against the stormiest of tempests and become essentially eligible for it? They proved the following example.

الولد سر لأبيه

A son is intricately linked to his father.

In all their glittering qualities, the efforts of their noble-attributed fathers, their principles of training, their crying at predawn and their remaining awake in worship at night are visibly seen in them. Their farsightedness, insightfulness and character heated the world with guidance and demonstrated how the teachings of Islam can be kept shining in the terrifying

abyss of darkness, and how the honour of Islam and humanity can be preserved under the reins of power and authority. Makhdūm Shaykh ʿAbd al-Ahad *rahimahullāh* must be seen in this light – from whose fruit-bearing branch the Muslims of India and beyond India received freshness, and the near and distant forms of darkness were reduced to oblivion.

Homeland And Blessed Birth

A pious elder from his forefathers left Madīnah Munawwarah and settled down in Kabul. The lineage of rectitude and guidance must have remained there. Then another elder from the family headed for Paurab in India, and then decided to settle down in Sirhind in Punjab. Hadrat Makhdūm ʿAbd al-Ahad *rahimahullāh* was born here in 927 A.H. Many great individuals from his progeny remained settled here. There were many ʿulamā' and dervishes in the forefathers of Makhdūm Hadrat Shaykh ʿAbd al-Ahad Sirhindī Fārūqī *rahimahullāh*. He himself was a senior mentor and scholar who was inducted into the Qādirīyyah, Suhrawardīyyah and Chishtīyyah spiritual orders. He used to conduct proficient and expert lessons on the prevailing sciences to his students. He enjoyed speciality in teaching certain Sufi books. Students of this science used to sit humbly before him. From among his distinguished sons, Hadrat Ahmad Fārūqī *rahimahullāh* benefited from his proficiency and expertise and paved the way for external and spiritual sciences. While upholding his high aspirations and courage against unbelief and polytheism, he presented a model which proved to be an excellent example for those who came after him. Courageous exponents of the truth remained devoted to the path which was paved by him. These examples are still worthy of emulation for the seekers of truth to this day.

Sirhind was a major city at the time. It used to be pronounced as Sihrind. Both pronunciations are to be found in various biographies. Later on, the masses began referring to it as Sirhind. Mīr Ghulām ʿAlī Āzād explains this as follows:

> Its old name is Sihrind. The Ghaznawī rulers controlled the area from Ghaznī to Sihrind. It then became commonly known as Sirhind.

This city falls under the ancient municipality of Patyālah in eastern Punjab. One can still gauge the greatness of this city when seeing the ruins which exist to this day.

Acquisition of Knowledge

From an early age, Hadrat Makhdūm *rahimahullāh* acquired the external sciences which were in vogue from his distinguished teachers. He then presented himself in Gangoh before a senior Sufi master of the time, i.e. Hadrat Shaykh ʿAbd al-Quddūs Chishtī *rahimahullāh*, where he acquired spiritual knowledge. He had already acquired the Suhrawardīyyah legacy from his forefathers and was quite proficient in the Qādirīyyah order. Despite this, he presented himself at the threshold of Shaykh Gangohī *rahimahullāh* in order to acquire the Chishtī order and attached himself to his khānqāh. He still had a few books to complete in the external sciences. These were also included in his syllabus by the order of Shaykh Gangohī. When he was leaving Gangoh, Hadrat Makhdūm said to his distinguished mentor: "In the event that you are no longer living, who should I refer to for the completion of my spiritual journey?" The Shaykh pointed to his deputy and son, Shaykh Rukn ad-Dīn Gangohī. Subsequently, Shaykh Makhdūm completed a few more books and presented himself before Shaykh Rukn ad-

Dīn Gangohī under whom he acquired and completed the spiritual stations of Sufism.[1]

Shaykh Makhdūm ʿAbd al-Ahad also acquired spiritual blessings from Shāh Kamāl Kethlī (d. 971 A.H.) and entered the Qādirīyyah order through him. While explaining his own condition, Shaykh Makhdūm's distinguished son, Mujaddid Alf Thānī Shaykh Ahmad Sirhindī, writes about Shāh Kamāl Kethlī and this chain of rectitude and guidance:

> When the conditions of the Qādirīyyah order are exposed, I do not see any person of the calibre of Shāh Kamāl.[2]

Hadrat Mujaddid Sāhib *rahimahullāh* speaks about the unique excellence which he acquired from his father, Makhdūm Shaykh ʿAbd al-Ahad:

> I acquired the unique affinity from my honourable father and another man of Allāh who is well known for his outstanding supernatural feats.[3]

The "man of Allāh" mentioned above refers to Shāh Kamāl Kethlī. After mentioning his unique affinity and erudition in the field of purification and Allāh consciousness, Hadrat Mujaddid Sāhib *rahimahullāh* expresses the fact that he received the qualities of speaking the truth and desire for the truth as a legacy from his father. And that, like his honourable father, he could never tolerate hypocrisy and dissimulation in Dīn.

Hadrat Makhdūm ʿAbd al-Ahad Sirhindī *rahimahullāh* undertook lengthy journeys for the sake of rectitude

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[1] *Raudatul Qayyūmīyyah*, p. 29.
[2] *Raudatul Qayyūmīyyah*, p. 69.
[3] Ibid. p. 30.

and guidance. He travelled from Kabul to Bangālah, and wherever he found an opportunity to benefit from someone, he considered it a boon and derived academic and spiritual benefits from the person, and conveyed the same to others. The author of *Raudatul Qayyūmīyyah*, Khwājah Kamāl ad-Dīn Muhammad Ihsān who was himself from the progeny of Hadrat writes:

> An extremely old but pious man of Allāh *taʿālā* used to live in Rahtās. All types of people used to benefit from him. Hadrat Makhdūm *rahimahullāh* stayed in his company for some time and derived benefit from him. Similarly there was another personality by the name of Shaykh Sayyid ʿAlī Qawwām Sāhib in Jaunpūr. He was also a man of spiritual conditions and words. He used to be overcome by a state of ecstasy and a sort of intoxication. He was also a man who practised simāʿ. His Chishtīyyah lineage links with that of Shaykh Nasīr ad-Dīn Mahmūd Chirāgh Audhī Dehlawī (757 A.H.) through three links. Hadrat Makhdūm *rahimahullāh* remained in his blessed company and derived spiritual benefits from him.

Biographers say that Hadrat Makhdūm *rahimahullāh* held – to a certain extent – extremist views as regards the issues of wahdat al-wujūd and wahdat ash-shuhūd. However, he never tolerated any actions which were against the Sharīʿah and Sunnah. He abstained totally from actions and deeds which contradicted the Sharīʿah. Hadrat Makhdūm *rahimahullāh* met Shaykh Burhān *rahimahullāh* in Bangālah but found that the latter committed certain actions which were against the

Sharīʿah. He therefore abstained from his company and continued on his way.[1]

The surprising thing is that Hadrat Makhdūm's Sufi creed was that of wahdat al-wujūd and was severely overwhelmed by this station. However, he never deviated from the Qur'ān and Sunnah, and never transgressed their orders and prohibitions in his life. Whenever he heard of a person moving slightly away from the Sharīʿah, he did not believe that such a person was a walī. He placed many people on the path of guidance and rectitude, and thousands of people benefited from his teachings by staying in his company. There used to be countless people all the time in his khānqāh.[2]

Hadrat Makhdūm's illustrious son, Mujaddid Shaykh Ahmad Sirhindī *rahimahullāh*, writes about his father in the first volume of his *Maktūbāt*:

Many people used to come in the service of my honourable father and say to him: "We saw you in Makkah Muʿazzamah." Others used to say that they saw him in Baghdad and claim their friendship with him. However, my father used to reply: "My beloveds! I never went out of my town."

Similar things were said and heard about other pious personalities. Confusion of this nature could be due to errors committed by the peoples' eyes. When there are similarities in certain qualities, perceived things and adorned clothing, then people can be deceived when looking at a person from a distance. Faith and confidence in the person now gives him a physical form, and this gives rise to several corruptions in beliefs. A long list of supernatural feats is then made

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[1] *Raudatul Qayyūmīyyah*, p.31.
[2] *Raudatul Qayyūmīyyah*, p. 32.

[about the person]. Hadrat Makhdūm *rahimahullāh* put an end to this in a subtle way by addressing them as "Beloveds". He did this so that expositions and supernatural feats do not go beyond the limits of the Sharīʿah. What we certainly learn from this incident is that people had a lot of faith and confidence in Makhdūm Shaykh ʿAbd al-Ahad Sirhindī *rahimahullāh*. This is why they had such thoughts about him. If anything with regard to expositions and supernatural feats can be acceptable, it can only be if it is within the confines of the Sharīʿah.

Hadrat Makhdūm Sāhib *rahimahullāh* received permission from the Chishtīyyah, Qādirīyyah and Suhrawardīyyah Sufi orders from his forefathers and from other Sufi masters. He conveyed this to his son who later became "Mujaddid Alf Thānī". He also conferred khilāfat of his khānqāh to him. These were the first prints which were embedded in the heart of Shaykh Ahmad Sirhindī *rahimahullāh* and which enabled him to combat the darkness of unbelief, polytheism, iniquity and immorality which had pervaded during the reign of King Akbar. Eventually it was King Jahāngīr who accepted him, the masses came to their senses, and the work of revival of Dīn spread in such a way that there no longer remained any confusion between Rām (the Hindu deity) and Allāh *taʿālā*. All the confusions which had unnecessarily crept into Islamic beliefs and worship were removed one by one. The rays of Islam glittered once again, and the clouds of unbelief and polytheism were dispersed. The splendid rays of Islam began spreading in India and beyond.

Hadrat Makhdūm Shaykh ʿAbd al-Ahad *rahimahullāh* had seven sons. Mujaddid Alf Thānī *rahimahullāh* was the middle son, i.e. he had three brothers older than him and three younger than him. All of them were

erudite scholars and Auliyā' of Allāh *ta'ālā*. The entire world acknowledged their Dīnī rank and position. A Sufi master and contemporary – Hadrat Bāqī Billāh *rahimahullāh* – attested to their rank and position. *Kalimāt Tayyibāt* is a collection of his letters. He makes mention of his disciple and khalīfah, Shaykh Ahmad Fārūqī Sirhindī, in a letter to one of his disciples:

> Shaykh Ahmad is a lamp through which the entire world will be illuminated.

He writes further on:

> He has several brothers and relatives. All of them are righteous personalities and 'ulamā'. If they stay in the company of certain personalities, they will acquire lofty gems from them. They possess unique capabilities.

The prediction mentioned in this letter of Hadrat Bāqī Billāh *rahimahullāh* is a clear attestation of their superior capabilities. Time proved how the mashā'ikh who followed from the lineage of Hadrat Makhdūm 'Abd al-Ahad Sirhindī *rahimahullāh* not only lit the lamps of guidance in very difficult times but lit them and eliminated darkness, remained firm against the iniquity and immorality which had pervaded India, and displayed their remarkable courage.

Demise

Hadrat Makhdūm Shaykh 'Abd al-Ahad Sirhindī *rahimahullāh* passed away on 27 Jumādā al-Ukhrā 1007 A.H. in his beloved hometown, Sirhind, and was buried there. He was 80 years old at the time.

While writing about the excellent qualities and attributes of Hadrat Mujaddid Sāhib *rahimahullāh*, the historians make mention of the life of Hadrat Makhdūm *rahimahullāh* either in detail or in brief. Details about him can be found in:

1. *Hadrāt al-Quds* of Mullā Badr ad-Dīn Sirhindī.
2. *Barakāt Ahmadīyyah* of Khwājah Hāshim.
3. *Raudatul Qayyūmīyyah* of Khwājah Ihsān.
4. *Kaukab Durrīyyah* of Shaykh Muhammad Hādī.

These books make specific mention of his written works. The first is *Kunūz al-Haqā'iq* and the second is *Asrār at-Tashahhud* which deals with the mysteries of Dīn. He also wrote other booklets.

The name of Shaykh Mīrak is included among Shaykh Makhdūm's students.

Note: To sum up, Hadrat Shaykh 'Abd al-Ahad Sirhindī *rahimahullāh* was an erudite scholar and distinguished Sufi master through whose training and tutoring his son, Shaykh Ahmad Mujaddid Alf Thānī *rahimahullāh* came into prominence. This is the bounty of Allāh *ta'ālā* which He confers on whomever He wills. (compiler)

Mujaddid Alf Thānī Shaykh Ahmad Fārūqī Sirhindī[1]

Name And Lineage

His name is Shaykh Ahmad, his title is Mujaddid Alf Thānī, and his father's name is Makhdūm ʿAbd al-Ahad Sirhindī. His lineage meets with that of Amīr al-Mu'minīn Fārūq Aʿzam ʿUmar ibn al-Khattāb *radiyallāhu ʿanhu* through 31 links. Most of the erudite and well-known Fārūqī scholars, reformers and Sufi masters of India are from his lineage. For example, Bābā Farīd ad-Dīn Shakar Ganj *rahimahullāh*.[2]

Birth And Education

He was born on a Friday night on 14 Shawwāl 971 A.H./1563 in Sirhind. He was named Shaykh Ahmad. Indications of rectitude and good fortune were visibly seen in him from a tender age.

His education commenced with the memorization of the Qur'ān which he completed in a short time. He then commenced his education under the tutelage of his father and the jewels of his Allāh-bestowed intelligence began exposing themselves shortly thereafter. In other words, his ability to quickly imbibe subject matters and present them in a methodical way in his own words

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[1] The life, teachings and unique traits of Hadrat Mujaddid Alf Thānī *rahimahullāh* are to be found in detail in volume four of *Tārīkh Daʿwat wa ʿAzīmat* of Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh*. It is worth reading this book. I present aspects of his life from this treasure-house of information. May Allāh *taʿālā* accept it and fill the reader with blessings. Āmīn. Certain information is also quoted from *al-Khuṭbah ash-Shauqīyyah* of Hadrat Maulānā ʿAbd ash-Shakūr Lucknowī *rahimahullāh* and *ʿUlamā'-e-Hind kā Shāndār Mādī* of Maulānā Sayyid Muhammad Miyā *rahimahullāh*. (compiler)

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 127.

were displayed. He studied most of the sciences under his honourable father and a few others under senior ʿulamā' of his time. He completed his studies by the age of seventeen.[1]

Acquiring The Tarīqah

Initially he entered the Chishtīyyah order by pledging allegiance to his father under whom he completed his sulūk. He then imbibed the Qādirīyyah way, also under his father. He received khilāfat from Shāh Sikandar, who was the grandson of Hadrat Shāh Kamāl Kethlī *rahimahullāh*. In short, by the age of seventeen, he combined internal and external excellences, and studied the normal textbooks of the time and the Tarīqah under his father. In those days, Hadrat Maulānā Yaʿqūb Sarfī *rahimahullāh* was a famous walī of the Kabrawīyyah Sufi order. He studied the Kabrawīyyah way under him.

Despite all these excellences, his quest for the Naqshbandīyyah order became embedded in his heart. This quest increased by the day until it reached the level of infatuation which continued working within him. His father departed from this temporary abode in 1007 A.H. and he decided to perform hajj. He left his hometown and proceeded to Delhi where he met Maulānā Hasan Kashmīrī *rahimahullāh* whom he probably had heard about previously.[2] In the course of their conversation, the Maulānā mentioned Hadrat Khwājah Bāqī Billāh *rahimahullāh*, his high rank and his spiritual strength. Hadrat Khwājah Bāqī Billāh *rahimahullāh* had come to Delhi some time back. Hadrat Mujaddid *rahimahullāh* had already heard about the Naqshbandīyyah from his father and his desire to meet Hadrat Khwājāh Bāqī Billāh

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[1] *Tārīkh Daʿwat wa ʿAzīmat.*
[2] *al-Khuṯbah ash-Shauqīyyah*, p. 4.

rahimahullāh. This is why he too felt the desire to meet him. Subsequently, he went with Maulānā Hasan Kashmīrī *rahimahullāh* to meet him. Hadrat Khwājah was – so to say – waiting for his arrival. He hosted him with utmost affection and kindness, and – contrary to his norm – said to him: "I request you to stay with me for a few days as a guest. Even if it means staying for just one month or one week."

How could Hadrat Mujaddid decline this request when the quest for the path was deeply embedded in him!? He accepted the invitation and his stay gradually increased to six weeks. During this companionship, the desire to acquire and learn the Naqshbandīyyah way overpowered him to such an extent that he requested bayʿat. Hadrat Khwājah accepted without any hesitation. He took him into solitude, taught him how to engage in dhikr with the heart, and through his focus, dhikr with the heart commenced there and then. He experienced extreme sweetness and enjoyment from it, and this increased with not just each passing day but every passing moment.

It is not possible to explain with words the spiritual conditions and progresses, and stations of Sufism which he traversed during his stay with Hadrat Khwājah *rahimahullāh*.

On the first occasion, Hadrat Khwājah *rahimahullāh* conveyed glad tidings to him by saying: "You have acquired complete and total affinity with the Naqshbandīyyah, and there is hope that you will progress daily."

Hadrat Mujaddid *rahimahullāh* then returned to Sirhind. When he came to Delhi a second time, Hadrat Khwājah *rahimahullāh* conferred khilāfat to him and permitted him to instruct, guide and teach the seekers

of Allāh *taʿālā*. He also handed over his most special associates to him to teach the Tarīqah.

Hadrat Mujaddid *rahimahullāh* then came a third and final time to Hadrat Khwājah *rahimahullāh*. The latter came at a distance to receive and welcome him, and conveyed great glad tidings to him. He appointed him at the head of his circle and said to his disciples: "I am now feeling extremely weak. I have very little hope of living." Hadrat Khwājah then summoned for his two sons – Hadrat Khwājah ʿUbaydullāh and Hadrat Khwājah ʿAbdullah – who were still infants at the time. He asked Hadrat Mujaddid to focus on them and also asked him to focus on the boys' mothers although they were not present. He did this and the effects of his focus were manifested immediately.[1]

Hadrat Khwājah's Testimony in Favour of Hadrat Mujaddid

The following letter which Hadrat Khwājah Bāqī Billāh *rahimahullāh* wrote to one of his close associates is sufficient proof of Hadrat Mujaddid's high rank. He wrote:

> Shaykh Ahmad, a resident of Sirhind is a pious personality of immense knowledge and strong actions. He spent a few days with me. I observed unique qualities and attributes during this period. There is hope that he will become such a lamp through which the entire world will be illuminated. I have full conviction as regards his perfect spiritual conditions.

Note: From the fact that Hadrat Mujaddid *rahimahullāh* reverted to him, we learn that when one's shaykh

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[1] *Zubdatul Maqāmāt*, p. 155; *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 150.

passes away, a person may revert to any shaykh with whom he has affinity and confidence even if the new shaykh belongs to a different spiritual lineage. In addition to Hadrat Mujaddid Sāhib *rahimahullāh*, several elders of our own spiritual lineage have said this based on their sincerity and clean-heartedness. Thus, it is proven that this is not against the Tarīqah, rather it is intrinsic to the Tarīqah. If a person disagrees with this, we can say that he either does not know the way of our elders or he has succumbed to futile fanaticism. We seek refuge in Allāh *taʿālā*. (compiler)

Revivalist Achievements

Hadrat Mujaddid's work commenced at a time when there was confusion between Sunnah and bidʿah, Sharīʿah and philosophy, and Islamic Sufism and the yoga system. He depicts the condition of his time in a letter to his son, Khwājah Muhammad ʿAbdullāh:

> At present, innovations have appeared in such large numbers that it seems as if oceans of darkness are overflowing. The light of the Sunnah is quivering in this stormy ocean and appears like a firefly is displaying its glitter in the pitch dark night.

It was that volatile situation in India when Islam was being exterminated at the hands of the Muslim Sultanate, when the Sunnah was disvalued in the khānqāhs, and it was being openly proclaimed: "The Sharīʿah and Tarīqah are two separate entities whose ways and procedures are different from each other and whose laws are separate from each other."

It was during this period that Hadrat Mujaddid raised his voice will full force and clearly stated that the Tarīqah is subservient to the Sharīʿah. Excellences in the Sharīʿah take preference over spiritual states and

observations. Acting on a single injunction of the Sharīʿah is more beneficial than a thousand year spiritual exercise. In emulating the Sunnah, it is better for a person to dream in his siesta than to remain awake at night. The practice of the Sufis is not a mandate as regards permissibility and impermissibility. Proofs from the Qur'ān and Sunnah, and from the books of Islamic jurisprudence must be produced. The spiritual practices of the deviated sects do not bring proximity [to Allāh *taʿālā*]; they cause distance from Him. Forms and shapes of the unseen fall under the categories of play and amusement. The imposition of the Sharīʿah can never be waived.[1]

The Maktūbāt

Now read the following extracts from his *Maktūbāt* which contain the above-mentioned facts.

﴾1﴿

> The Sharīʿah guarantees all forms of happiness in this world and in the Hereafter. Whatever the quest may be, its completion and acquisition will most definitely be realized through the Sharīʿah. There is no need for anything else. The Ṯarīqah and Ḥaqīqah, both of which are the distinguishing marks of the Sufis, are subservient to the Sharīʿah, and both assist a person in acquiring sincerity. In this way, the purpose of acquiring the Ṯarīqah and Ḥaqīqah is solely as a means to practise on the Sharīʿah in its original and fundamental

[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 245.

> spirit. It is not for anything else which is out of the circle of the Sharīʿah.[1]

﴾2﴿

Hadrat Mujaddid *rahimahullāh* writes in another letter on the superiority of compulsory acts over optional ones:

> Actions through which proximity to Allāh *taʿālā* is achieved are either compulsory or optional. Optional acts hold no value whatsoever before compulsory acts. To carry out one compulsory act at its appointed time is better than a thousand years' of optional acts even if the latter are carried out with a sincere intention.

﴾3﴿

> Acting on a single injunction of the Sharīʿah is more effective in removing desires of the self than acting on a thousand year's spiritual exercises and strivings which are from one's own side. The Brahmins and yogis left no stone unturned in spiritual exercises and strivings, but these were of no benefit to them. All they did was they fattened and fed the self.

﴾4﴿

He writes on the virtue of practising on a Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

> Virtue lies solely in following the Sunnah. Honour and dignity lies in practising on the

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[1] Ibid., p. 246.

> Sharīʿah. For example, the siesta which is taken with the intention of practising on the Sunnah is superior to remaining awake for thousands of nights. Giving a single paisa in zakāh is superior to a mountain of gold which is given from one's own side.

﴾5﴿

> The pseudo-Sufis consider remembrance and reflection to be the most important things while they are lax in carrying out the obligatory and Sunnah acts. They prefer remaining in seclusion and spiritual exercises while abandoning the congregational salāh and jumuʿah salāh. Do they not know that a single compulsory salāh with congregation is superior to a thousand 40 days' of seclusion. Yes, dhikr and fikr which are fulfilled while considering the etiquette of the Sharīʿah are excellent and essential. Pseudo-ʿulamā' are also guilty of popularizing optional acts while disregarding the obligatory duties.[1]

﴾6﴿

One day he made mention of cleanliness of the self which is acquired by non-Muslims and those who are occupied in sin and immorality. He wrote in this regard:

> Real [spiritual] cleanliness and purification is dependent on doing good deeds which also enjoy the pleasure of Allāh *taʿālā*. This point is dependent on prophet-hood, as mentioned

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 248.

previously. Thus. Real cleanliness and purification cannot be acquired without prophet-hood. The purification which the unbelievers and sinners acquire is cleanliness of the self, not of the heart. Cleanliness of the self increases a person in nothing but deviation, and shows him no path except the path of destruction. As for certain unseen things which are occasionally exposed to the unbelievers and sinners at the time of cleanliness of the self, this is known as *istidrāj* which is essentially loss and destruction for this group [of unbelievers and sinners].[1]

﴿7﴾

The action of the Sufis is not a mandate for permissibility and impermissibility. Isn't it enough for us to consider them to be excused, abstain from vilifying them and handing over their matter to Allāh *taʿālā*? In this regard, the views of Imām Abū Hanīfah *rahimahullāh*, Imām Abū Yūsuf and Imām Muhammad *rahimahullāh* are reliable, not the actions of Abū Bakr Shiblī *rahimahullāh* and Abul Hasan Nūrī *rahimahullāh*. The pseudo-Sufis of the present age use the actions of their mentors as an excuse to make music and dancing a part of their Dīn. They consider these to be acts of obedience and worship.[2]

اِتَّخَذُوْا دِيْنَهُمْ لَهْوًا وَّلَعِبًا

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[1] Ibid. p. 249.
[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 250.

> *They made play and amusement their religion.*

﴾8﴿

Mujaddid Sāhib's defence of the Sharīʿah had reached a level of fervour and zeal. If anyone produced a Sufi investigation, related his condition, quoted the spiritual state or statements of a Sufi from any book – all which were against the unanimous creed of the Ahlus Sunnah, the Fārūqī[1] veins of Mujaddid Sāhib would get inflamed, and a storm would emanate from his pen out of defence of the Sharīʿah and self-respect for the Sunnah. An attendant had related a rare and terrifying statement of a certain personality (Shaykh ʿAbd al-Karīm Yamanī). Mujaddid Sāhib could not tolerate it and the following words flowed spontaneously from his pen:

> I cannot bear to hear such things. The Fārūqī veins get inflamed spontaneously and they do not give me an opportunity to find any sort of explanation for such statements. Whether the person who uttered these words is Shaykh Kabīr Yamanī or Shaykh Akbar Shāmī, we have to look at the words of Muhammad ʿArabī *sallallāhu ʿalayhi wa sallam*. We do not have to look at the words of Muhīyy ad-Dīn ibn ʿArabī, Sadr ad-Dīn Qaunawī and Shaykh ʿAbd ar-Razzāq Kāshī. We have to worry about the *nass* (text of the Qur'ān and Hadīth) not of the *fass* (reference is made to *Fusūs al-Hikam*, the book written by Shaykh Muhīyy ad-Dīn ibn ʿArabī). The *Futūhāt-e-Madanīyyah* have made us

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[1] Reference is made to the fact that he is from the progeny of Hadrat ʿUmar Fārūq *radiyallāhu ʿanhu*.

> independent of the *Futuhāt-e-Makkīyyah* (reference is made to *al-Futūhāt al-Makkīyyah* of Shaykh Muhīyy ad-Dīn ibn ʿArabī).

﴾9﴿

According to Hadrat Mujaddid Sāhib *rahimahullāh*, any action which is done according to the Sharīʿah is included in dhikr. He writes in one *Maktūb*:

> All times must be spent in the dhikr of Allāh *taʿālā*. Any action which is in line with the pure Sharīʿah is included in dhikr, even if it is the act of buying and selling. Thus, consideration must be given to the Sharīʿah in all our activities and moments of inactivity so that they become a dhikr of Allāh *taʿālā*. After all, dhikr itself means the disappearance of negligence. When the instructions and prohibitions of the Sharīʿah are considered in all matters, the one who is carrying out the actions will be saved from negligence as regards the One who issued the instructions and prohibitions (Allāh *taʿālā*) who is the original promulgator of instructions and prohibitions, and the person will receive the treasure of continuous dhikr of Allāh *taʿālā*.[1]

﴾10﴿

While encouraging the proliferation of the Sunnah and putting an end to bidʿah, Hadrat Mujaddid Sāhib *rahimahullāh* writes in a letter to his son, Khwājah Muhammad ʿAbdullāh:

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p.251.

> One thousands years have passed since the commissioning of Hadrat Muhammad *sallallāhu ʿalayhi wa sallam* as a Prophet, and the signs of the Resurrection have appeared. Bearing in mind that we are further away from the era of prophet-hood, the Sunnah is becoming concealed. And bearing in mind that this is an era of fabrication and deception, bidʿah is becoming common and acceptable. There is a need for a strong-willed person who will help and defend the Sunnah, and defeat and overwhelm bidʿah. The proliferation of bidʿah is synonymous to destruction of Dīn, and according respect to a bidʿatī is equivalent to destroying the edifice of Islam. A Hadīth states:
>
> مَنْ وَقَّرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلٰى هَدْمِ الْاِسْلَامِ
>
> *The one who accords respect to a committer of bidʿah has in fact aided in the destruction of Islam.*
>
> There is a need to turn one's attention in this direction with full determination and courage – that every Sunnah must be proliferated and every bidʿat must be removed. This task was essential in every era. However, during the era when Islam is weak, and the establishment of the practices of Islam has become attached to the proliferation of the Sunnah and the destruction of bidʿat, this duty has become even more essential.

He then writes in the same *Maktūb*:

> Some people of the past saw good in certain bidʿah acts and therefore labelled some of them as desirable. However, I do not agree with them. I do not consider any bidʿah to be desirable, and feel nothing but darkness and murkiness in it. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:
>
> كُلُّ بِدْعَةٍ ضَلَالَةٌ
>
> *Every bidʿah is deviation.*
>
> Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:
>
> مَنْ أَحْدَثَ فِيْ أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ
>
> *The one who initiates in this religion of ours something which is not in the original, then it is rejected (not accepted).*[1]

Someone asked him: "What is the objection if a gathering of *mīlād* is devoid of prohibited actions?" He replied:

> The point which comes to my mind is that as long as this door is not completely shut, those who follow their desires will not abstain from it. If the slightest fatwā of permissibility is given to them, the matter will gradually deteriorate.
>
> قَلِيْلُهُ يُفْضِيْ إِلٰى كَثِيْرِهِ
>
> *A little of it will lead to a lot.*[2]

In this way, Hadrat Mujaddid Sāhib's insightful courage and stand paved the way for putting an end to a major danger and a huge Dīnī confusion which had

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p.258.
[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 260.

been proliferating and spreading in Islamic society by the support of pseudo ʿulamā', leaders of khānqāhs, and the interest and defence of gullible affluent people and rulers. May Allāh *taʿālā* reward him with the best of rewards on behalf of Islam and the Muslims.[1]

The Opposition of Materialist ʿUlamā' Resulted in The Prison of Ujayn to Become an Envy of Paradise

We now present a few quotations from *al-Khuṯbah ash-Shauqīyyah fi Ḥaḏrah al-Mujaddidīyyah* of Maulānā ʿAbd ash-Shakūr Sāḥib Lucknowī *raḥimahullāh*. Ignorant Sufis and materialist ʿulamā' feared the loss of their "business", and this caused them to oppose Ḥaḏrat Mujaddid Sāḥib *raḥimahullāh*. Furthermore, the Shīʿahs raised their hopes of propagating their religion and obliterating Islam through Nūr Jahān (the wife of the king Jahāngīr). They considered Ḥaḏrat Mujaddid Sāḥib *raḥimahullāh* as an obstacle, so they all joined forces to initiate a propaganda against him. Even an erudite and religious scholar like Shaykh ʿAbd al-Ḥaq Muḥaddith Dehlawī *raḥimahullāh* could not be saved from this propaganda. Evil thoughts were put into the mind of the king, Jahāngīr and he issued a ruling that people must prostrate to him. Ḥaḏrat Mujaddid Sāḥib *raḥimahullāh* blankly refused and said that as per the order of the Qur'ān, prostration is only for Allāh *taʿālā*. The king went into a rage and issued an order to kill Ḥaḏrat Mujaddid Sāḥib *raḥimahullāh*. However, after pondering over the matter, he decided to imprison him indefinitely. He was sent to the prison of Ujayn in Gwālyār which then became an envy of Paradise.

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[1] Ibid.

His Supernatural Feat

His release from prison is also a glaring supernatural feat. King Jahāngīr saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream who was biting his fingers with disappointment and saying: "Jahāngīr! What a great person you have imprisoned!" The process of Hadrat Mujaddid's release from prison followed immediately after this dream. However, his enemies were able to influence the king to order Hadrat Mujaddid Sāhib to be a part of his army for some time. Although this was no less a punishment than the prison, he was able to achieve his objective in this way. It afforded him to be in the company of the king and to purify him spiritually. He was purified to the extent that he felt enslaved to Hadrat Mujaddid Sāhib.

Consequently, the king repented at his hands, and cut himself off from wining, dining and other prohibitions.

Hadrat Mujaddid Says to King Jahāngīr: I Will Not go to Paradise Without You

The same king whose arrogance and intoxication caused him to impose on others to prostrate before him and who had obtained a fatwā of permissibility for it from the ʿulamā', says at the time of his death: "I have not done anything for which I can hope for salvation. However, I have a writ which I will present before Allāh *taʿālā*. The writ is this: Shaykh Ahmad Sirhindī *rahimahullāh* said to me one day: 'If Allāh *taʿālā* takes me to Paradise, I will not go without you.'"

It was through the blessings of Hadrat Mujaddid Sāhib *rahimahullāh* that from the progeny of Jahāngīr, a religious king like Shāh Jahān was born, and from him Aurangzeb was born. That Aurangzeb who combined spiritual and material excellences.

The opposition of Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* was to a certain extent more

painful than the opposition of the king. However, bearing in mind that the Shaykh's opposition was not ill-intended, Allāh *taʿālā* drew his attention very quickly and inspired him to retract from his opposition. Eventually he too developed intense faith and confidence in Hadrat Mujaddid Sāhib *rahimahullāh*. He makes mention of this in his *Makātīb*.

Jahāngīr's turning towards Hadrat Mujaddid Sāhib *rahimahullāh* progressed to the extent that he went as a guest of Hadrat Mujaddid Sāhib *rahimahullāh* in Sirhind and had the honour of eating from his kitchen. Although the food was very simple, the king said that he never ate so delicious food.

In short, these calamities came to an end, the truth finally triumphed and the pure effects of Hadrat Mujaddid Sāhib *rahimahullāh* increased by the day. If a person were to read the letters which Hadrat Mujaddid Sāhib *rahimahullāh* wrote to his close associates in the course of all these calamities and tribulations, his īmān will be revived.[1]

❁❁❁

We now present extracts of a few *Maktūbāt* from *ʿUlamā'-e-Hind kā Shāndār Mādī* regarding which its author, Hadrat Maulānā Sayyid Muhammad Miyā *rahimahullāh*, writes:

> A few letters are quoted which he had sent from prison. Every paragraph of these letters provides valuable lessons on sulūk, the Tarīqah, the Sharīʿah and the Haqīqah.[2]

Maktūb 2, vol. 3 addressed to his son, Khwājah Muhammad Maʿsūm Sāhib *quddisa sirruhu*. After

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[1] *Al-Khutbah ash-Shauqīyyah.*
[2] *ʿUlamā'-e-Hind kā Shāndār Mādī*, vol. 1. p. 195.

praising Allāh *taʿālā* and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam* he writes:

> My dear son! Although this period of tribulation is very bitter and unsavoury, it is a great boon if one has the inspiration. Nowadays you have the opportunity so remain occupied in your work while expressing your gratitude to Allāh *taʿālā*. Do not waste a single moment. There are three things: recitation of the Qur'ān, performing salāh with lengthy recitation, repetition of kalimah tayyibah – *lā ilāha illallāh*. Any one of these three must be continuously repeated all the time. When saying *lā* – reject all the deities of the self and repulse your objectives and wants. Asking for your wants also entails a claim to one's god-ship.
>
> Apart from the period of tribulation, all other times are obstacles to your objectives and desires. May Allāh keep you well. Whether we meet or not, my advice to you is the same, i.e. let there remain no desire in you. Whatever has to remain must be Allāh's pleasure and Allāh's will. In fact, even my release [from prison] which has become your major concern nowadays must no longer remain. You must be fully content with Allāh's decree, His will and what pleases Him. Explain all this clearly to your mother as well.
>
> The remaining conditions of this life are not even worthy of mention in this letter because they are to come to an end.
>
> Be affectionate towards your juniors. Continually encourage them towards

> studying. As far as possible, keep the rightful ones happy on my behalf. Concerns over the house, temporary lodging, the well, orchard and books are trivial. They will still leave us when we die. So if they leave us now, there is nothing to worry about. The Auliyā' of Allāh *taʿālā* willingly give up these things. Now be grateful that Allāh *taʿālā* caused them to leave us by His will.
>
> Consider the place where you are sitting at present to be your hometown. No matter where these few days' life is spent must be spent in Allāh's remembrance. The affairs of this world are easy. Remain focussed on the Hereafter. Continue consoling your mother as well and encourage her towards the Hereafter. If Allāh *taʿālā* wills, we will all meet. If not, be content with Allāh's decision and make duʿā' that we all meet in Paradise and make up for the separation in this world.[1]

Note: Glory to Allāh! Such was the lofty condition, spiritual level, high courage and firm determination of Hadrat Mujaddid Alf Thānī *rahimahullāh* due to which he was conferred with the rank of a Mujaddid.

Also note his lofty concern for teaching and training his wife and children. Consequently, his entire family deserved the most laudable praises and positions. Congratulations to them. (compiler)

In his Maktūb no. 6, vol. 3, he writes to Shaykh Badīʿ ad-Dīn:

> I received your letter via Shaykh Fathullāh Sāhib. You complained about the wrongs

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[1] *ʿUlamā'-e-Hind kā Shāndār Mādī*, vol. 1. p. 196.

> and injustices committed by people. These things are essentially the embellishments of the Auliyā' and polishes for their rust. Why, then, should they cause hard feelings and dislike? You stated that you neither have any taste for the appearance of the tribulation nor the condition for it. Whereas the tribulation ought to have increased your taste and condition because banishment from the beloved is more enjoyable then fulfilment from the beloved. What has happened to you that you are speaking like the masses, and have become very distant from the love of Allāh? Anyway, act against what has passed and consider the might of Allāh *taʿālā* to be greater than His beauty, and consider pain to be better than His gifts. This is because in desiring His beauty and gift, there is an adulteration of your own desires. On the other hand, in His might and pain there is nothing but the will of the Beloved, and opposition to your own desires and wants.[1]

Note: Just ponder at how he is teaching absolute and pure tauhīd in this letter, providing esteemed words for the acquisition of Allāh's love, and giving encouragement with full determination. These ought to be borne in mind by every person who is treading this path. May Allāh *taʿālā* inspire us all. Āmīn. (compiler)

Note the following words of Hadrat Mujaddid Sāhib *rahimahullāh* which he wrote to his sons when he was on guard in the army. These are certainly lamps on the path of the seekers. He writes is Maktūb 78, vol. 3:

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[1] *'Ulamā'-e-Hind kā Shāndār Mādī*, vol. 1. p. 197.

> My dear sons! I am just as desirous as you to live together with you all the time. However, all hopes and wishes cannot be realized. I consider living in the army without any choice and under compulsion to be a great boon. While I am here in the army, I have at my disposal those things which are not apparently available elsewhere. The sciences, spiritual conditions and stations of this place are completely different. I consider the one obstacle from the king's side to be a window to Allāh's greatest pleasure. I believe my fortune to be in this imprisonment especially during these times of intense fights and disputes.
>
> My dear sons are grieving in their hearts and are restless by this separation. However, I feel that my yearning surpasses theirs' even though logic demands that children must have more love for their parents. After all, children are the branches, and branches are more in need of the roots. However, the established principles are that the father is more attached than his children are. This practice has been coming down the generations from our predecessors and this is what is experienced.[1]

Note: The greatness of the Sufi masters is gauged from their training methodology. The one who enjoys a distinguished position in his methodology is accorded superiority over the other Sufi masters. In fact, he is referred to as a Quṯb al-Irshād. (as explained to me by Murshidī Maulānā Waṣīyyullāh Ṣāḥib *raḥimahullāh*)

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[1] *'Ulamā'-e-Hind kā Shāndār Māḍī*, vol. 1. p. 206.

When we read the *Maktūbāt* of Hadrat Mujaddid Sāhib *rahimahullāh*, we realize that this quality was placed in him to the level of perfection. This is why Allāh *taʿālā* instilled the Muslim community to refer to him as Mujaddid Alf Thānī *rahimahullāh*. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

The *Maktūbāt* of Hadrat Mujaddid Sāhib in the Persian language is in three volumes. If we cannot read it, we must at least read *Tajalliyāt Rabbānī* which is a condensed version and an excellent translation undertaken by Hadrat Maulānā Nasīm Ahmad Sāhib Farīdī Amrohī *rahimahullāh*. Allāh willing, considerable benefit and blessings will be derived from it. By the grace of Allāh *taʿālā*, I have also compiled selections from the *Maktūbāt*. May Allāh *taʿālā* make the process of publishing and printing them easy. Inspiration is from Allāh *taʿālā* alone. (compiler)

Statements

We now take the opportunity of quoting some of Hadrat Mujaddid Sāhib's statements from *Anwār al-ʿĀrifīn* of Hadrat Maulānā Sūfī ʿĀbid Miyā Sāhib ʿUthmānī Naqshbandī Dābhelī (d. 1364 A.H.).

The Virtue of Hanafī Jurisprudence

I say without hesitation that the effulgence which is to be found in the Hanafī madh-hab is like a huge ocean while the other madhāhib appear like ponds and rivers.

Note: Out of consideration to the grand position which Hadrat Mujaddid Sāhib *rahimahullāh* holds, we ought to accept this statement of his. Why should not this be the case when there are acceptable proofs from the Qur'ān and Hadīth. Inspiration is from Allāh *taʿālā* alone. (compiler)

The Places Where The Prophets Were Commissioned

It has been exposed to me that many Prophets *ʿalayhimus salām* were in India. If I wish, I can explain the places which have been shown to me where they were commissioned and where they had lived. I can even show their graves. Their graves are still displayed with the full and glittering light of Allāh *taʿālā*.[1]

Solitude

On one occasion I decided to go to some place, remain there in solitude and to remain aloof from everyone. I made istikhārah and sought permission from Allāh *taʿālā*. The reply which I received was: The beloved, desirable and appropriate way is the way on which you are at present; not in solitude and being aloof.

My Son, Muhammad Sādiq

I should be buried opposite the grave of my eldest son, Khwājah Muhammad Sādiq *quddisa sirruhu* because there I saw a garden from the gardens of Paradise.

It can easily be seen as the sun is seen. However, I cannot look in the direction of the heart of Shāh Sikandar, the grandson of Shāh Kamāl because of the overwhelming and powerful effulgence which emanates from it. I cannot reach that point.

The Blessing of an Intention

One night it was exposed to me that if a person delays the witr salāh with the intention of performing it towards the end of the night and continues sleeping until the time of tahajjud, then the angels who record deeds will write deeds in his favour for the entire night until he performs the witr. Thus, the more the witr salāh can be delayed, the better.

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[1] *Anwār al-ʿĀrifīn*, vol. 2, p. 160.

Note: However, it is better for the one who does not think that he will wake up towards the latter part of the night to perform witr after the ʿishā salāh.

The Darkness of Bidʿat

It appears through exposition that the darkness of bidʿat has encompassed the world. The light of the Sunnah seems to be like the firefly in certain places.

The Virtue of Kalimah Tayyibah

While he was repeating kalimah tayyibah – *Lā ilāha illallāhu Muhammadur Rasūlullāh* – one day, he said:

If only this entire world when compared to this kalimah should have been like a drop of water when compared to the ocean. This sanctified kalimah encompasses the excellences of wilāyat and prophet-hood.

The Virtue of Entering His Spiritual Chain

All those men and women who have already entered my spiritual chain or will enter it directly or indirectly until the day of Resurrection have been brought before me. Each one's name, lineage, birth place and residence have been told to me. If I want, I can relate all of this.

Allāh *taʿālā* – solely out of his kindness, consideration, affection and special mercy – has given me the glad tiding that: We have made your world into the Hereafter for you.

Respect for Allāh's Name

Hadrat Mujaddid Sāhib *rahimahullāh* went to the toilet to relieve himself. He saw a broken earthen cup which a sweeper used to use to carry impurities. The name of Allāh was embossed on it and it was dirty with the impurities. He picked it up, came out and said to his attendant: "Bring a can of water." He then washed and purified the cup with his hands. His attendants repeatedly offered to wash it but he blankly refused.

After purifying it, he wrapped it in a white cloth and placed it respectfully on a top shelf. Whenever he wanted to drink water, he would drink from that cup. Allāh *taʿālā* addressed him saying: "Just as you showed respect to My name, I will confer respect to your name in this world and the Hereafter."

He used to say: "The extent of blessings which reached me because of this action cannot be achieved even after a hundred years of spiritual practices and striving."

Note: Glory to Allāh! He acquired the honour of good fortune on account of the respect which he showed. (compiler)

The Virtue of Humility

One day he was in meditation in his morning assembly. He was overcome by a scene of a dearth in actions, humility and servitude. It was in line with the Hadīth:

مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ

Allāh elevates the one who humbles himself for Allāh.

He received the following address from Allāh – the forgiver of sins and coverer of faults:

غفرت لك ولمن توسل بك بواسطة أو بغير واسطة إلى يوم القيامة

I have pardoned you and whoever aligns himself with you – directly or indirectly – until the day of Resurrection.

He was ordered to convey this glad tiding.

Note: Glory to Allāh! What a beautiful glad tiding! May Allāh *taʿālā* give us a share and a part of it. This is certainly not difficult for Allāh *taʿālā*. (compiler)

The Virtue of Patience

He wrote: The condemnation of people towards the group of Ahlullāh is a source of beauty for them and a polish for their rust. It does not cause them retraction and ill-feeling. In the beginning when I was imprisoned in the fort I felt that the light of the condemnation of people was reaching me from the cities and villages like continuous clouds of light, and that they were conveying my work from lowness to loftiness. For many years I was traversing the distance through training in Allāh's beauty. However, now the distance is being covered through training in Allāh's might. I am in the station of patience; in fact in the station of acceptance of Allāh's decree. I find His beauty and might to be equal, and know that the banishment of the Beloved is more enjoyable than His bringing me closer to Him.

Note: Glory to Allāh! Look at the lofty rank which he was conferred with! All praise is due to Allāh *taʿālā*. (compiler)

Consideration to Etiquette of The Sharīʿah

People are very desirous of spiritual exercises and striving whereas no spiritual exercise and striving can equal consideration to etiquette of the Sharīʿah.

Spiritual conditions are subservient to the Sharīʿah while the Sharīʿah is not subservient to spiritual conditions. This is because the Sharīʿah is absolute and proven through divine revelation, while spiritual conditions rest on assumption and proven through exposition and inspiration.

The Blessing of Following The Sunnah

During the last ten days of the month of Ramaḏān, I was lying down on my bed after the tarāwīḥ ṣalāh. My attendant was massaging my legs. I unwittingly lied down on my left side. I then remembered that it is unanimously considered to be a Sunnah to lie on the

right side when commencing to sleep, and that I had left out this Sunnah. My self pacified me into thinking that when as act is done unwittingly and forgetfully, it is pardoned. However, I got up immediately and lied down once again by commencing on my right side. Subsequently, many conferrals, bestowals, blessings and mysteries were given to me. Furthermore, an announcement was made to me: By virtue of your consideration to this Sunnah, you will not be given any type of punishment in the Hereafter. We have also pardoned your attendant who had been massaging your legs.[1]

A few months before his demise he used to say: I feel as though I am 63 years old. When a person has reached the level of self-obliteration as regards his desire to follow the Sunnah, then it can well happen that he is given the inspiration to follow the Sunnah in matters which are even beyond his control.[2]

In the last Shaʿbān of his life, he went into his private chamber to engage in worship on the night of the 15th of Shaʿbān. His wife said to him: "We do not know whose names are being cut off from the register of existence tonight." On hearing this, Hadrat Mujaddid Sāhib said: "You are saying it with doubt. What can be said of the condition of the one who has seen his name being struck off from the register of existence with his own eyes!"

After this, he handed over all the duties of instruction and guidance to his sons, and began spending all his time in reciting the Qur'ān and spiritual practices of

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[1] *Anwār al-ʿĀrifīn*, vol. 2, p. 187.

[2] Reference is made to the age of Rasūlullāh *sallallāhu ʿalayhi wa sallam* when he departed from this world.

the Tarīqah. He did not leave his place of solitude except for salāh. He also engaged in a lot of optional fasts and charities during this period.

Around the middle of Dhū al-Hijjah he began experiencing shortness of breath and he developed an extremely high fever which increased by the day. During one of these days he said: "I saw Hadrat Pīrān-e-Pīr. He was extremely kind towards me."

He said on the 12th of Muharram: "I have to depart from this temporary abode within 40-50 days." This is exactly what happened. He responded to the call of Allāh *taʿālā* on 28 Safar 1034 A.H. at the age of 63. The night before he passed away, he woke up for tahajjud as was his practice, performed wudū' very carefully and performed salāh. He said to his attendants: "You people bore many discomforts in nursing me. This discomfort is to end today."

He spent most of his final moments in making dhikr of the name of Allāh. He departed from this world while engaged in dhikr. To Allāh we belong and to Him is our return.

His second son, Khwājah Muhammad Saʿīd, performed the janāzah salāh. He was buried in Sirhind in front of the grave of his eldest son, Hadrat Khwājah Muhammad Sādiq *rahimahullāh*. It was with reference to this place that he had written in one of his letters that the effulgence of his heart glitters from it.[1]

Children

Allāh *taʿālā* blessed Hadrat Mujaddid Sāhib *rahimahullāh* with seven sons. From among them, Shaykh Muhammad Farkh, Muhammad ʿĪsā and Muhammad Ashraf passed away in their infancy.

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[1] *'Ulamā'-e-Hind kā Shāndār Mādī*, vol. 1, p. 214.

Khwājah Muhammad Sādiq passed away at the age of 25. Apart from them, Khwājah Muhammad Saʿīd, Khwājah Muhammad Maʿsūm and Khwājah Muhammad Yahyā survived him.[1]

[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 188.

Hadrat Khwājah Muhammad Sādiq Sirhindī

Name And Lineage

His name is Muhammad Sādiq and his father's name is Mujaddid Alf Thānī Ahmad Sirhindī *rahimahullāh*. He was the eldest son of Mujaddid Sāhib *rahimahullāh* and was counted among the Auliyā' of his time.

Birth

He was born in 1000 A.H.

Education And Training

The signs of capability, rectitude and instruction were visible on him from a tender age. His grandfather, Hadrat Khwājah 'Abd al-Ahad *rahimahullāh*, used to teach him from a young age. The grandfather used to say to Hadrat Mujaddid Sāhib *rahimahullāh*: "Your son asks me extraordinary questions on the reality and nature of things. I find it difficult to answer him. A year after his father's demise (1007 A.H.), Hadrat Mujaddid Sāhib *rahimahullāh* left in Jumādā al-Ukhrā 1008 A.H. for the honour of spending time in the company of Hadrat Khwājah Bāqī Billāh *quddisa sirruhu*. His eight year old son accompanied him. Through the blessings of Hadrat Khwājah Bāqī Billāh's focus and attention, the young boy experienced amazing spiritual conditions and bestowals.

His Spiritual Conditions

His spiritual conditions were so lofty that on one occasion a senior Sufi master came to Hadrat Khwājah Bāqī Billāh *rahimahullāh* and began relating his lofty spiritual conditions to him. He added: "If I can acquire conditions of this level in your company, I will not impose on you. And if I acquire even higher spiritual conditions from you, I will remain in your company and benefit from you." Hadrat Khwājah Sāhib summoned for Muhammad Sādiq. When he came, Hadrat Khwājah

Sāhib said to him: "O child! Relate your spiritual conditions before our guest. He will hear them directly from you." The young boy, Muhammad Sādiq, began relating his spiritual bestowals and conditions which were in line with the guest's conditions and even higher than what the guest had acquired after 50-year's of spiritual exercises. On hearing these spiritual conditions of the young boy who had entered the spiritual order just a few months ago, the guest was left astounded and the self-praise and conceit which was in his mind disappeared.

Most of the time Hadrat Khwājah Bāqī Billāh *rahimahullāh* would ask the boy about the realities of the universe, conditions of the graves and dead people, past and forthcoming incidents while he used to be in solitude with him. The boy would focus on them for a short while and relate them to Hadrat Khwājah Sāhib *rahimahullāh*. He used to experience expositions in line with what he related. Many other dervishes and worldly people used to ask him about concealed realities and listen to his replies. Those realities used to occur in line with his exposition. To provide details on his lofty level as regards spiritual conditions we will need several registers. We confined ourselves to this short presentation in this concise book.

Hadrat Khwājah Bāqī Billāh's Maktūb

After bidding farewell to him, Hadrat Khwājah Bāqī Billāh *rahimahullāh* wrote as follows:

> May Allāh *taʿālā* confer external and internal excellences to the coolness of my eyes, Muhammad Sādiq. His present spiritual conditions which are already apparent are worthy of gratitude. He will remain on the same consciousness of Allāh *taʿālā*. I have no fear about his concealment and engrossment. Allāh willing, he will come out

> of [spiritual] intoxication towards consciousness. His self-obliteration will be absorbed into perception.

On another occasion, Hadrat Khwājah Sāhib *rahimahullāh* replied to Hadrat Mujaddid Sāhib's letter as follows. (This letter also contained points about Muhammad Sādiq's spiritual conditions).

> Muhammad Sādiq's spiritual conditions are most authentic.

When Hadrat Khwājah Sāhib *rahimahullāh* had conferred khilāfat to Hadrat Mujaddid Sāhib *rahimahullāh* and handed over his associates to him for rectification, he also handed over Muhammad Sādiq to him. The young man remained in the service of his father, acquired spiritual excellences until he reached the peak. Hadrat Mujaddid Sāhib *rahimahullāh* would write to Hadrat Khwājah Sāhib *rahimahullāh* and relate his son's spiritual conditions as follows:

> Muhammad Sādiq has dived into the station of astonishment. He has full affinity with me in this station.

Khilāfat

Hadrat Mujaddid Sāhib *rahimahullāh* honoured his son with khilāfat when he was 21 years old. It was a Friday in Jumādā ath-Thāniyah 1021 A.H. when Hadrat Mujaddid Sāhib *rahimahullāh* gave his special cloak to him. On that day, a large group of people embraced the son and pledged bayʿat to him. At the time, a glittering light emanated from the forehead of this leader which put a shame to even the sun. The modesty, servitude, humbleness and humility which emanated from him are beyond description. His submission, handing over his affairs to Allāh *taʿālā* and contentment with Allāh's decree had reached the level of perfection.

Excellence

A close associate of Muhammad Sādiq related to him the harm which was caused by certain people and requested him to warn and threaten those people. He replied: "If I were also to resort to enmity and antagonism, what difference will remain between us and those wealthy people?" The associate relates: "He spoke to me in such a manner that I felt ashamed for what I said." Any person who remained in his blessed company would find his heart becoming cold towards love for the world.

Note: This was the case with our elders. A poet says:

> It is easy to respond to evil with evil. If you are a real man, then display good character to the one who ill-treated you.

May Allāh *taʿālā* inspire us to practise on this.

He combined the rational and traditional sciences and had acquired most of them from Hadrat Mujaddid Sāhib *rahimahullāh*. He acquired certain Arabic sciences from Maulānā Tāhir Lāhorī *rahimahullāh* and logical sciences from Maulānā Muhammad Maʿsūm Qābulī *rahimahullāh*. He had completed all the external sciences by the age of eighteen. In fact, he commenced teaching all the sciences with full confidence and real depth.

His Rank in The Eyes of Hadrat Mujaddid

The statements which Hadrat Mujaddid Sāhib *rahimahullāh* made with reference to Khwājah Muhammad Sādiq Sāhib demonstrate his lofty position and rank. Hadrat Mujaddid Sāhib *rahimahullāh* wrote in a letter to him:

> It seems from your letter which explains spiritual conditions that you have developed affinity with the special wilāyat of

> Muhammad *sallallāhu ʿalayhi wa sallam*. You must thank Allāh *taʿālā* for it because I had, since a long time, hoped that this treasure comes to you. At present I have focussed myself with the hope that I can draw you towards this treasure. Coincidentally, when I was trying to do this, I found you in the wilāyat of Hadrat Mūsā *ʿalayhis salām*. I pulled you from there and admitted you into the special wilāyat. All praise and thanks are due solely to Allāh *taʿālā* for this.

Hadrat Mujaddid Sāhib *rahimahullāh* also wrote:

> My most beloved son! You are the treasure-house of the collective sciences, stations of attraction and sulūk of this pauper [referring to himself].

He wrote in another place:

> My most beloved son! The prohibitions are from among the secrets. All praise is due to Allāh *taʿālā* you are protected from error and mistake.

He also wrote:

> Allāh *taʿālā* conferred this rank to my most righteous son and admitted him into His wilāyat. While this pauper [referring to himself] is like a traveller who has stayed over in His wilāyat.

He also wrote:

> My deriving of benefit is a summation from the wilāyat of Hadrat Mūsā *ʿalayhis salām* while that of my son is detailed. My wilāyat which is derived from the wilāyat of Hadrat Mūsā *ʿalayhis salām* is similar to those who

> were believers from the family of Pharaoh. My son's wilāyat is similar to the wilāyat of those magicians of Pharaoh who had embraced īmān.

He wrote elsewhere:

> My son (Muhammad Sādiq) was one of the signs of Allāh *taʿālā* and one of the mercies of Allāh *taʿālā*. Rarely would you find anyone acquiring as much as he did at the age of twenty. The rank which he reached in wilāyat and the lessons which he conducted on rational and traditional sciences had reached the level of distinction. So much so that even his students used to deliver lessons on *Baydāwī, Sharh Mawāqif* and so on with total confidence. As for incidents related to his cognition, observations and expositions, these are beyond description. He had become so overwhelmed spiritually by the age of eight that our Hadrat Khwājah (Bāqī Billāh) *quddisa sirruhu* used to feed him food from the bazaars in order to treat his condition. This food of the bazaar (due to the darkness which it contained) was doubtful [so it was used as a treatment for his condition]. Hadrat Khwājah used to say: "I do not love anyone as much as I love Muhammad Sādiq. In the same way, he does not love anyone as much as he loves me." His greatness can be gauged from this. He had conveyed the wilāyat of Hadrat Mūsā *ʿalayhis salām* to its peak and used to explain its extraordinary points. He was always one of humility, humbleness, modesty and had an unassuming nature. He used to say: "Every walī asked something or

> the other from Allāh *taʿālā*. I asked Him for the ability to beseech Him and beg to Him."

The letter which he wrote to Hadrat Mujaddid Sāhib *rahimahullāh* in which he described his condition and requested Hadrat Mujaddid Sāhib's help and guidance is also worth reading. He wrote:

> Now my only desire is that no hour and not a single moment must be spent against Allāh's pleasure. I can only achieve this if Hadrat's focus helps and steers me.

Hadrat Mujaddid Sāhib's Letter to Khwājah Muhammad Sādiq

O son! Listen! The Prophets *ʿalayhimus salām* confined daʿwat to the world of creation. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Islam is based on five pillars." Since the heart had more affinity with the world of creation, the Prophets *ʿalayhimus salām* also invited towards affirmation with the heart. They did not explicitly speak on what is beyond the heart. They considered it to be something ordinary and did not include it among the objectives. The bounties of Paradise, punishments of Hell, the treasure of beholding Allāh *taʿālā*, deprivation of this treasure are all related to the world of creation. They have nothing to do with the conceptual world. The carrying out of any action - whether compulsory, obligatory or Sunnah – is also connected to the body which in turn is from the world of creation. As for an action which is part of the conceptual world, it falls under the category of optional deeds. The proximity which is acquired as a fruit of those compulsory and optional actions will be according to the nature of the actions. The proximity which is the fruit of carrying out compulsory actions forms part of the world of creation, while the one which is the fruit of carrying out optional actions forms part of the conceptual world. There is no doubt whatsoever

that an optional act has no value whatsoever in comparison to a compulsory act. If only its value were like that of a drop of water when compared to the entire ocean (in other words, an optional act does not have even this much value). In fact, the relationship between an optional act and a Sunnah act is like that of a drop of water and the ocean. A similar relationship exists between a Sunnah act and a compulsory act. From this the difference between the closeness of the world of creation and the conceptual world can be gauged. The superiority of the world of creation over the conceptual world can be gauged from the same difference. Because many people do not understand this reality, they discard and destroy the compulsory acts, and engross themselves in popularizing and spreading the optional acts. Pseudo-Sufis consider dhikr to be the most essential necessities while displaying shortcomings in carrying out the compulsory and Sunnah acts. They do not realize that a single compulsory salāh performed with congregation is better than a thousand 40-day seclusions. Yes, engaging in dhikr while observing the etiquette of the Sharīʿah is certainly good and important.

ʿUlamā' who lack in foresight also try to popularize optional acts while destroying the compulsory acts. They are lazy in carrying out compulsory acts. There will be very few who fulfil the compulsory acts at the recommended times. Instead, they fulfil them out of the actual time and do not bother in the least about trying to increase the number of people in the congregation. They suffice with one or two people in the congregation. In fact, sometimes they perform the salāh on their own. If the leaders and heads of Islam are going to do this, what can be expected of the masses? Actions of this nature are bringing a weakness into Islam, and the evil consequences of this is that innovations and vain desires are raising their heads.

> I have related just a little bit to you out of fear that you might become sad. Whereas I have many things to say.

Furthermore, carrying out optional acts takes one closer to the "shadow" while carrying out compulsory acts takes one so close to the original that there is no indication of any shadow in it. Yes, optional acts which are carried out to supplement and complete the compulsory acts aid a person in getting closer to the original and are among the attachments of compulsory acts.

To sum up, the fulfilment of compulsory acts is in line with the world of the creation whose focus is directed at the original. On the other hand, the fulfilment of optional acts is in line with the conceptual world whose face is like a shadow.

Although all compulsory acts have the benefit of taking one closer to the original, the most superior and perfect of them is salāh. Salāh is a means for progress for every believer. A Hadīth states that when a person is in salāh he is extremely close to Allāh *taʿālā*. Salāh removes evils. Salāh stops a person from iniquity and immorality. It was in salāh that Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to search for his comfort. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that salāh is a pillar of Dīn. Salāh – as per the words of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – distinguishes between belief and unbelief.

The darkness of bidʿat has presently concealed the light of the Sunnah, and the glitter of the community of Rasūlullāh *sallallāhu ʿalayhi wa sallam* has been wasted away by innovations and fabrications. The astonishing thing is that there is a group of Muslims which considers innovations to be commendable actions and includes them among good deeds.

Furthermore, this group is seeking to complete and perfect Dīn through innovations and is encouraging towards them. May Allāh *taʿālā* guide this group towards the straight path. It probably does not know that Islam was perfected long before the appearance of these innovations, the favour of Allāh *taʿālā* was completed and the religion of Islam had received the approval of Allāh *taʿālā*. Allāh *taʿālā* says in this regard:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الإِسْلاَمَ دِيْنًا

Today I have perfected for you your religion, completed upon you My favour, and I have chosen for you Islam as your religion.[1]

Thus, to seek perfection in Dīn through innovations really amounts to rejecting the import of this verse.

It should also be clear that the Mujtahid ʻUlamā' expounded on the injunctions of Islam; they did not invent them. Thus, injunctions which are based on ijtihād will not be included among matters of bidʻat. This is because qiyās (analogical reasoning) is the fourth source of Islamic law.[2]

Demise

He passed away on a Monday, 9th Rabīʻ al-Awwal 1025 A.H. and was buried in Sirhind. May Allāh *taʿālā* shower His mercy on him.

Note: Many admonitory lessons were learnt from reading about Hadrat Shaykh Muhammad Sādiq *rahimahullāh*. May Allāh *taʿālā* honour our hearts with the same qualities and conditions. There is no shortage in Allāh's vast treasures. We pray to Allāh *taʿālā* to bless our blood and spiritual children from generation

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[1] Sūrah al-Mā'idah, 5: 3.
[2] *Tajalliyāt Rabbānī*, p. 189.

to generation with these lofty ranks. This is certainly not difficult for Allāh *taʿālā*. (compiler)

Hadrat Khwājah Muhammad Saʿīd Sirhindī

Name And Lineage

His name is Khwājah Muhammad Saʿīd. His title is Khāzin ar-Rahmah. His father's name is Shaykh Ahmad Mujaddid Alf Thānī Sirhindī *rahimahullāh*. He is the second son of Hadrat Mujaddid Sāhib *rahimahullāh*.

Birth

He was born in 1005 A.H. in Sirhind.

Merits And Virtues

The signs and effects of acceptance, nobility, closeness with Allāh *taʿālā* and judiciousness were visible from his ways and conditions since childhood. Hadrat Khwājah Bāqī Billāh *rahimahullāh* used to say: "Khwājah Muhammad Saʿīd and Khwājah Muhammad Maʿsūm, the two sons of Khwājah Ahmad, are valuable pieces of jewellery. They reached the Ahmadīyyah stations in childhood."

Acquisition of Knowledge

He acquired the rational and traditional sciences from his father, Hadrat Mujaddid Sāhib, his brother, Khwājah Muhammad Sādiq Sāhib, and his father's khalīfah, Hadrat Shaykh Tāhir Sāhib Lahorī. He reached a high level of distinction in the sciences of tajwīd and qirā'at. He completed his studies at the young age of 17 and began teaching. He also acquired distinction in Sufism and the Tarīqah in the same way.[1]

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[1] *Maktūbāt Khwājah Maʿsūm*, vol. 3; *Hālāt Mashā'ikh Naqshbandīyyah*, p. 272.

Academic Excellences

He was very proficient in the narration and explanation of Hadīth, the principles of Hadīth, the chains of transmission and the biographies of narrators. He possessed high acumen in jurisprudence.

His juristical investigations would sometimes bring solace to the objections raised by Hadrat Mujaddid Sāhib *rahimahullāh*. The latter would be overjoyed by his matchless expertise and insight, and pray in his favour. He used to be grateful to divine providence for his good fortune.

Note: Can there be a greater fortune than a person having children who are honoured with judiciousness, nobility and academic and spiritual excellences! Someone rightly said:

نِعَمُ الْإِلٰهِ عَلَى الْعِبَادِ كَثِيْرَةٌ، أَجَلُّهُنَّ نَجَابَةُ الْأَوْلَادِ.

The bounties of Allāh on His servants are many. The greatest of them is the judiciousness and nobility of one's children.

Asceticism And Piety

From the time he reached an age of understanding, he was an exemplar of his father's adherence to the Sharīʿah, piety and purity. He was extremely desirous of emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam* and was accustomed to practising on resoluteness in actions on every occasion.[1]

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[1] The pure Sharīʿah sometimes provides concessions to give ease to the masses. For example, it was related in the discussion under Mujaddid Sāhib's life that in order to save oneself from the oppression of a king, an explanation could be found for prostration to the royalty. Shāh Jahān had advised him to do this but Hadrat prohibited it. To practise on the original ruling on such occasions is known as

Worldly Planning

On one hand he possessed perfect intelligence in matters related to the Hereafter. At the same time, he was very good and organized in worldly matters. Hadrat Mujaddid Sāhib *rahimahullāh* used to consult him in most matters and approve of his views.

Spiritual Excellence

It was mentioned in the assembly of Hadrat Maulānā Sayyid Ghulām ʿAlī Shāh Sāhib Dehlawī *rahimahullāh* that Hadrat Maulānā Qādī Thanā'ullāh Sāhib Pānīpattī *rahimahullāh* used to say: "Both of Mujaddid Sāhib's sons are his partners as regards revival of Islam and the rank of Mujaddid."

External Beauty

Together with his internal and spiritual beauty and excellence, he was extremely handsome, leaving onlookers astounded.

Hajj

There was constant bickering between ʿĀlamgīr and Dārā Shakoh. Hadrat was departing for hajj. ʿĀlamgīr came to meet him and requested his duʿā's. He replied: "The one who promises to proliferate the Sharīʿah will be successful." ʿĀlamgīr made the promise. He said: "Allāh willing you will succeed."[1]

He traversed the highest levels of spiritual excellences in the course of his visit to the Haramayn Sharīfayn, and then returned safely.

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resoluteness while practising on the concession is known as a *rukhsah*. (*ʿUlamā'-e-Hind Kā Shāndār Mādī*, p. 352)

[1] *Hālāt Mashā'ikh Naqshbandīyyah*, p. 274.

An Important Letter of Hadrat Mujaddid Sāhib Addressed to His Son

The more I delve into it and the more I look around, I realize that there is no region where the call of our Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not reach. In fact, I feel as if the light of his call has – like the sun – reached everywhere, even to the region inhabited by Ya'jūj and Ma'jūj which is cordoned off by the wall built by Dhul Qarnayn.

When I ponder over the nations which came before the commissioning of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, I find very few regions where a Prophet was not sent. So much so that I even find in India which appears to be far in this regard to have Prophets sent here and who invited towards the absolute one Creator. I feel as if some areas of India are illuminated like rays in the midst of the darkness of polytheism. I also see Prophets in whom not a single person believed and no one accepted his call. Then there are those at whose hands just one person embraced Islam, and those at whose hands just two people embraced īmān. There are also those at whose hands three people embraced Islam. I have not come across any Prophet at whose hands more than three people embraced Islam. At this point, a short-sighted person must not make the following objection: "If Prophets were commissioned in India, we ought to have received absolute knowledge about it, and based on the many avenues of transmission, it should have reached us in such a convincing manner as to remove every possible doubt. Since this is not the case, it means that Prophets were not commissioned here."

I respond by saying that the call of those Prophets was not general. Rather, the call of some of them was specifically to a particular nation, while the call of others was for a specific village or town. It may well be

that Allāh *taʿālā* honoured a certain person of a certain village with the treasure of prophet-hood. He in turn invited the people towards the recognition of the Creator and prohibited them from worshipping anything apart from Allāh *taʿālā*. However, that nation or village rejected the Prophet and labelled him as a deviate and ignoramus. When the rejection and unbelief of the people reached the limit, Allāh's help came and destroyed them. In the same way, after some time another Prophet may have been sent to a certain people or village. He too must have invited them towards Allāh *taʿālā* and stopped them from worshipping anything beside Him. They too responded with rejection. Consequently they were also destroyed. The same sequence must have continued for as long as Allāh *taʿālā* willed. Based on this, we find many effects and traces of destruction in villages and cities of India.

Information about the commissioning of Prophets would have reached us if a large number of people embraced īmān at his hands and strengthened that Prophet. If one Prophet arrived, invited towards Allāh and no one accepted his call; another came and carried out the work of daʿwat, and just one person accepted him. Other Prophets came and had just two or three followers. How could information about them spread in such a situation? This, especially so when all the unbelievers were bent on rejection, and disregarding anyone who was opposed to the ways of their forefathers. Under the circumstances, who would have conveyed the information and to whom?[1]

Demise

ʿĀlamgīr *rahimahullāh* requested him to come to Delhi but he excused himself. However, he eventually accepted when ʿĀlamgīr *rahimahullāh* persisted. He was

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[1] *Tajalliyāt Rabbānī*, p. 189.

in Delhi when he fell ill. When he began losing hope of recovery, he wanted to return to Sirhind. He departed on a palanquin and on the way, he passed away at a place called Sambhālkah on 27 Jumādā ath-Thāniyah 1070 A.H. He was 65 years old at the time.

His body was conveyed to Sirhind and he was buried in the graveyard of Hadrat Mujaddid Sāhib *rahimahullāh*. About seventy or eighty years later, there were heavy rains which caused his grave to be exposed. The people noticed that his blessed body with its shroud was preserved as it had been, and a beautiful fragrance was emanating from it.[1]

He had five sons and many khulafā' all of whom inherited his knowledge and spirituality. May Allāh *ta'ālā* shower His mercy on all of them. Āmīn.[2]

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[1] *Hālāt Mashā'ikh Naqshbandīyyah*, p.289.
[2] *'Ulamā'-e-Hind Kā Shāndār Mādī*, pp. 249-255.

Hadrat Khwājah Muhammad Maʿsūm Naqshbandī Sirhindī

Name, Lineage And Birth

He was the third son of Imām Rabbānī Hadrat Mujaddid Alf Thānī *rahimahullāh*. He was born on a Monday on 11 Shawwāl 1007 A.H. Hadrat Imām Rabbānī *rahimahullāh* used to say: "The birth of Muhammad Maʿsūm proved to be a very fortunate and blessed occasion for me. Just a few months after his birth I presented myself before Hadrat Khwājah Bāqī Billāh *rahimahullāh* and pledged bayʿat to him. I received many spiritual blessings subsequent to this bayʿat."

Education And Training

He studied a few text books under his elder brother, Khwājah Muhammad Sādiq, but most of the other text books under his father and under Shaykh Muhammad Tāhir Lāhorī *rahimahullāh*.

Khwājah Muhammad Hāshim Kashmī *rahimahullāh*, the author of *Zubdatul Maqāmāt*, writes: I personally heard Hadrat Mujaddid Sāhib *rahimahullāh* saying:

> Muhammad Maʿsūm drawing from my affinities on a daily basis is similar to the author of *Sharh al-Wiqāyah* memorizing *Wiqāyah* from his grandfather.

Hadrat Mujaddid Sāhib *rahimahullāh* would also address his son as follows:

> O son! Complete acquiring the rational and traditional sciences quickly because I have a lot of work for you.

He acquired all rational and traditional sciences by the age of sixteen. He memorized the Qur'ān in a short time of three months. He traversed the levels of Sufism

under his father's supervision and received khilāfat from him. When his father passed away in 1034 A.H. he established himself as his deputy and benefited the Arabs and non-Arabs with his spiritual excellences. He visited the Haramayn Sharīfayn and performed hajj. On returning to India, he spent the rest of his life teaching and instructing in Sirhind. In addition to spiritual instruction and guidance, teaching was his most beloved occupation. He used to teach *Tafsīr Baydāwī, Mishkāt Sharīf, Hidāyah, 'Adudī* and *Talwīh Talbā'*.

Excellent Qualities And Attributes

Shaykh Murād ibn 'Abdillāh al-Qazānī *rahimahullāh* writes in *Dhayl Rashahāt* that Khwājah Ma's̲ūm *rahimahullāh* was:

آيَةٌ مِّنْ آيَاتِ اللهِ

One of the signs of Allāh.

Like his father, he illuminated the entire world. Through the blessings of his lofty focus and attention, he dispersed the darkness of ignorance and bid'at. Through the effect of his holy company, thousands of people reached high levels of spirituality. It is said that he had 900 000 murīds and 7 000 khulafā'. His *Maktūbāt* make up three volumes which have been published. They contain unique mysteries, rare points and matchless sciences. The fervour of enjoining good and forbidding evil emanates from every page. Many of his *Maktūbāt* explain and expound on the sciences of Hadrat Mujaddid Alf Thānī *rahimahullāh*.

His Rank in The Eyes of Aurangzeb 'Ālamgīr

The most important of the Moghul kings, a friend of knowledge, follower of the Sunnah of Rasūlullāh *s̲allallāhu 'alayhi wa sallam*, and an icon of justice and equity towards every nation and religion – Aurangzeb 'Ālamgīr *rahimahullāh* – pledged bay'at at his hands.

ʿĀlamgīr *rahimahullāh* is listed among his sincere murīds. The *Maktūbāt Maʿsūmīyyah* contain several letters addressed to ʿĀlamgīr *rahimahullāh*. The strong spiritual bond which existed between the two can be gauged from them.

Furthermore, many senior ministers in the eras of Jahāngīr, Shāh Jahān and ʿĀlamgīr were among his disciples, and many distinguished ʿulamā' of the time had pledged bayʿat to him. Nawāb Mukarram Khān who was the governor of Lahore was also his murīd. He had left everything and came to Sirhind. On one occasion, ʿĀlamgīr *rahimahullāh* asked Nawāb Mukarram Khān his age. Nawāb Sāhib replied: "I am four years old." ʿĀlamgīr *rahimahullāh* smiled when he heard this. Nawāb Sāhib said: "There is nothing to be surprised about. The time which I spent in the service of my mentor (i.e. four years) is really my actual age. The remainder of my life is a torment in the Hereafter."

Ustādh Mīr Zāhid was a well-known author and scholar in logic. He was also his murīd. According to the author of *Raudatul Qayyūmīyyah* Mīr Zāhid was Hadrat Khwājah Maʿsūm's khalīfah.

Nāsir ʿAlī Sirhindī, a famous Persian poet, was also his murīd. Among the many poems and couplets which he compiled, he wrote the following in reference to his shaykh:

> Khwājah Maʿsūm is the lamp of the seven stations. Its vast light is illuminating the area from India to Rome.

Apart from the above, there were many other famous and distinguished personalities who imbibed the blessings of the Khānqāh Maʿsūmīyyah.

He had acquired a lot of insight into his father's spiritual mysteries and sciences. Those which could

not be included in the *Maktūbāt* and other written works of Hadrat Mujaddid Sāhib *rahimahullāh* were preserved by him. The spiritual lineage of Hadrat Mirzā Mazhar Jān Jānā *rahimahullāh* – the famous expert of the Sharīʿah and Tarīqah of India – reaches that of Khwājah Maʿsūm Sāhib *rahimahullāh* through two links. Just from Hadrat Mirzā Sāhib *rahimahullāh* hundreds of thousands of people imbibed the blessings of the Mujaddidīyyah affiliation. As for the religious benefit which was acquired from the other khulafā' and their subsequent khulafā', this cannot be even estimated.

This short biography of Hadrat Khwājah Maʿsūm Sāhib *rahimahullāh* was compiled by Hadrat Maulānā Nasīm Ahmad Farīdī *rahimahullāh*. He follows it with a condensed translation of his *Maktūbāt* which contains extremely useful and impressive themes. I take the opportunity of presenting a few quotations from it.

Statements

Adherence to The Sharīʿah

While explaining the adherence to and importance of the Sharīʿah, he writes to a seeker:

> Allāh *taʿālā* did not create man in futility and did not leave him to his own wishes and fancies. He cannot do whatever comes to his heart and live his life according to whatever his self wishes. Rather, Allāh *taʿālā* imposed orders and prohibitions on him, and addressed him with many injunctions. There is no escape for him in this regard. If he does not do this, he will become eligible for Allāh's anger, wrath, punishment and retribution. Those who are resolute in carrying out Allāh's orders and are constantly concerned

> about acquiring His pleasure are most fortunate.
>
> This world is a place of sowing and planting. To occupy yourself in luxuries and comforts during this stage [of sowing] and fall into temporary pleasures amounts to distancing yourself from eternal rest and comfort. A far-sighted intellect can never be infatuated by temporary and abhorred pleasures while discarding the eternal and approved pleasures [of the Hereafter].

The Sufi Way

In the same letter he encourages towards the Sufi way as follows:

> Treading the Sufi path is also essential so that Allāh's recognition is acquired and you are saved from the desires of the self. I cannot understand how a person who is devoid of his Master's recognition is living, and how he is inclining to other things. Whereas his condition ought to be:
>
> How can I occupy my eyes and heart with something else when my heart is searching for You, and my eyes are also pining to behold You?[1]

A Definition of Tasawwuf

A Sufi master said: Tasawwuf is another name for trembling and restlessness. Once tranquillity comes, tasawwuf vanishes. A seeker is never without restlessness and pain. An ʿārif is not without pain and worry. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* is

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[1] *Maktūbāt Maʿsūmīyyah*, pp. 20-23.

described as one who was constantly concerned and continuously worried, what can be said of others?[1]

The Basis For Our Honour

Remember! Our honour is attached to īmān and Allāh-recognition; not in wealth and position. Try to perfect īmān and strive and endeavour to acquire the ranks of cognition. The more hardships you endure for this lofty purpose, the better. A Hadīth states: When a person makes the worry of the Hereafter his only worry, Allāh *taʿālā* will remove all other worries from him.[2]

The Importance of Spiritual Construction

The person who spends two days equally is in loss. Occupy your time in different forms of dhikr and acts of obedience. Use this small opportunity for constructing your inner self and illuminating your heart. Occupation with the external self is a cause of internal destruction while occupation with the inner self is a cause of external destruction. Unfortunately, we are overcome by our desires and are hankering after the external self. In such a situation how will we ever be able to monitor how internal selves?![3]

Note: Glory to Allāh! We learn the greatness and importance of spiritual construction and illumination of the heart. May Allāh *taʿālā* honour us all with this bounty. Āmīn. (compiler)

Following The Sunnah

He emphasises following the Sunnah as follows:

Make efforts to follow the Sunnah, and keep away from bidʿat and the people of bidʿat. Be desirous of the

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[1] Ibid. p. 25.
[2] *Maktūbāt Maʿsūmīyyah*, p. 37.
[3] Ibid. p. 38.

company of the righteous and the fakirs who adhere to the Sharīʿah. When you see them acting against the Sharīʿah, remain aloof from them and distance yourself from them.

A true lover is one who is firm in following Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This fact is borne out from the following:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ

Say: If you love Allāh then follow me and Allāh will love you.

He advises a seeker as follows:

Hadrat Junayd Baghdādī *rahimahullāh* says that all the paths of success are closed except for the path of the one who follows in the footsteps of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Hadrat Junayd Baghdādī *rahimahullāh* also said: "The path of the truly close ones is in reality connected to the Qur'ān and Sunnah. Those ʿulamā' who practise on the Sharīʿah and Tarīqah, and are eligible to be referred to as the heirs of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are the ones who follow Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his words, character and actions."

Note: We learn from this that only following his words and actions are not sufficient to be considered a follower of the Sunnah. Rather, it is necessary to follow Rasūlullāh *sallallāhu ʿalayhi wa sallam* in internal spiritual conditions as well. (compiler)

I am writing this once again:

> Never ever consider the person who is not considerate of the etiquette of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and who discards his Sunnah to be a gnostic. Do not

be deluded and deceived by his external submission, aloofness, supernatural feats, asceticism reliance on Allāh, and verbal expressions of tauhīd.

Note: Glory to Allāh! These were true Allāh conscious ʿulamā' who explained the reality of the path clearly and frankly, and make the path absolutely clear. If a person goes astray even after such explicit statements, then it is his fault and not of the ʿulamā' and Sufi masters. (compiler)

The Basis For Success

Following the Sharīʿah is the basis for success, while salvation lies in following the footsteps of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Following the Sunnah is the sole criterion between the one who is on the truth and the one who is on falsehood. Abstinence, reliance and solitariness without following Rasūlullāh *sallallāhu ʿalayhi wa sallam* are not worthy of consideration. Different forms of dhikr, thoughts, enthusiasm and inclinations without the agency of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are of no benefit. The basis for performing supernatural feats is hunger and physical exertion. What do these have to do with the recognition of Allāh *taʿālā*?!

Note: Glory to Allāh! Look at the words of cognition! When a person remains hungry and thirsty, and undergoes physical hardship and exertion, he performs supernatural feats. This has nothing to do with piety, recognition of Allāh *taʿālā* and karāmat. (compiler)

Hadrat ʿAbdullāh ibn Mubārak *rahimahullāh* said: "The one who is lazy towards etiquette has deprived himself of the Sunnah acts. The one who is neglectful of the Sunnah acts had deprived himself of the compulsory acts. The one who is lazy towards the compulsory acts has deprived himself of recognition of Allāh *taʿālā*."

Some people said to Shaykh Abū Saʿīd Abul Khayr *rahimahullāh*: "Such and such person walks on the surface of water." He replied: "Yes, a straw of grass also floats on water. It is not something extraordinary." They said: "Such and such person flies in the air." He replied: Well and good. A kite and a fly also fly in the air." They said: "Such and such person travels from one city to another city in a single moment." He said: "What is so great about that?! Shaytān moves from the East to the West at once. These things are of no value."

The Sign of a True Servant

A true servant is really one who intermingles with people, he has a wife and children, and then is not unmindful of Allāh *taʿālā* for a single moment.

Shaykh ʿAlī ibn Abī Bakr *rahimahullāh* said in *Maʿārij al-Bidāyah* that every person's beauty and perfection in all matters – externally and internally, fundamentally and superficially, rationally and practically, habitually and in worship – lie in total emulation of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[1]

He writes further in the same *Maktūb*:

Man must make abstinence and piety his distinguishing features. He must not step towards the prohibitions because in the path of Sufism abstention from prohibitions is more beneficial and profitable than carrying out orders.

A Hadīth states that the lawful is clear and the unlawful is clear. Leave out what puts you in doubt.

If you engage in trade or any other lawful occupation for the sake of your wife and children, it is not harmful. In fact, it is commendable because the pious of the past had done it. The Ahādīth go at length in speaking

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[1] *Maktūbāt Maʿsūmīyyah*, p.36.

about the virtues of lawful earning. If a person decides to adopt reliance on Allāh, this is also good but with the condition that he does not have any expectations from anyone.[1]

He writes thereafter:

Be mindful of moderation when eating your food. Hadrat Khwājah Naqshband *rahimahullāh* said: "You may eat a morsel of moist food but then you must occupy yourself fully in Dīnī tasks."

Identifying The Auliyā'

He writes in the same *Maktūb*:

Some people asked Hadrat Muhammad ibn Sālim *rahimahullāh*: "What is the way to recognize the Auliyā'?" He replied: "The following are some of the signs of the Auliyā': They are light-tongued, they have good character, a smiling face, a generous disposition, few objections, they accept the excuse of the one who presents one, they are affectionate towards everyone irrespective of whether they are pious or impious."

Sayyid at-Tā'ifah *rahimahullāh* said: "The secret behind success in all needs is to discard all needs. When the heart remains focussed on Allāh *ta'ālā*, all other tasks will be fulfilled."

A Hadīth states: Allāh *ta'ālā* will fulfil all the tasks of this world and the Hereafter of the one who makes all his worries into the worry of the Hereafter. Furthermore, Allāh *ta'ālā* will cause all the creation to become affectionate towards him in the sense that they will automatically carry out his tasks.

Family and relatives must be treated well and there must be intermingling with them to the extent of

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[1] *Maktūbāt Ma'sūmīyyah*, p. 64.

necessity so that their rights are fulfilled. There should not be total and absolute affinity with them because this could cause turning away from Allāh *taʿālā*. Spiritual conditions should not be related to unsuitable people. As far as possible, do not intermingle with the wealthy. Do not look at the faults of others, but look at your own faults all the time.[1]

Do not become frustrated by little income. The time for luxury is still to come:

اَللّٰهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ

O Allāh! There is no life except the life of the Hereafter.

Constriction and poverty in this world will result in freedom and affluence in the Hereafter.

Do not be lax in serving the fakirs and fellow brothers in Islam. Serve the Sufis while adhering to etiquette so that you may imbibe their blessings.

الطريقة كلها آداب

The Ṯarīqah in its entirety is etiquette.

No person who was lacking in etiquette and respect ever became a close friend of Allāh *taʿālā*.[2]

After noting the previous pieces of advice, Ḥaḏrat Khwājah Muḫammad Maʿṡūm *raḫimahullāh* wrote:

I have shown you the signs to the treasures of Allāh *taʿālā*. If we have not been able to reach, you may perhaps reach there.

Note: The above *Maktūb* contains unique and priceless pieces of advice. All of them should be studied so that a

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[1] *Maktūbāt Maʿṡūmīyyah*, p. 66.
[2] Ibid. p. 68.

zeal for action is developed and you may succeed. Inspiration is from Allāh *taʿālā* alone. (compiler)

The Terrible Consequences of Beseeching Someone Like One's Own Self

He writes to a seeker:

When a helpless slave begs of and beseeches another helpless slave just like him, then he ought to be disgraced and humiliated. Why not! He ought to have submitted himself before the court of the Almighty and beseeched Him. After all, He alone is that mighty being before whom one ought to submit. It is through His kindness that difficulties are solved. There is no one else who can do this. Expansion and constriction in sustenance is from Him, not from others.

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ؕ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ

If Allāh afflicts you with any misfortune, there is none who can remove it except Him. If He wills to confer you with some good, there is none who could turn away His favour. He confers His favour on whomever He wills from among His servants.[1]

He reprimands and scolds another seeker as follows:

The seekers of the truth must be delighted and pleased with every act of Allāh *taʿālā*. In fact, they must exult in it. Whatever comes from the True Beloved is beloved – whether it is pain or a prize, a bounty or a torment.

Strictly speaking, when there are external [physical or monetary] constraints, there ought to be an increase in spiritual victories and progress. This is because external destruction is a cause of internal spiritual

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[1] Sūrah Yūnus, 10: 107.

freshness. How can external restriction be an impediment to spiritual presence!? Why should the unique conditions which used to be manifested at the time of prosperity – and before the onset of constraints – not be manifested during constraints and poverty? Is poverty a calamity?

Pieces of Advice

He advises a seeker as follows:

You must keep your heart pure. Do not diminish the heart which is the focus of Allāh *taʿālā* by embellishing it with the gazes of people. The purity of the heart lies in dhikr. You should therefore be constant in dhikr and reflection, and be attached to internal purification.[1]

He advises a seeker with reference to paucity in sustenance as follows:

Expansion and constriction in sustenance is Allāh's prerogative. No one can interfere in this regard.

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ

Allāh expands sustenance to whomever He wills and constricts it on whichever of His servants He wills.

An accepted servant is one who is pleased with Allāh's actions, will and decrees. He does not complain. He is pleased and remains pleased. Allāh *taʿālā* sometimes confers poverty, dearth and constriction in livelihood to such of His special servants who are the reasons behind the creation of this world. It is man's good fortune to be joined with those great servants in a certain matter. If a servant recognizes the value of this bounty and chooses the path of patience and acceptance, then there is hope that he will join in the effulgence and blessings of those pious personalities on

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[1] *Maktūbāt Maʿsūmīyyah*, p.106.

the day of Resurrection, and obtain all the good which is offered by them.

Do not be sad, worried and despondent with your life. Yes, the life which is spent in negligence is worthy of discarding. You have not been brought into this world for luxuries and comforts. The place for all this is yet to come.

اَللّٰهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ

O Allāh! There is no life except the life of the Hereafter.

You have been brought into this world for obedience and worship. The recognition of Allāh *taʿālā* is the objective. If there is any defect or shortcoming in this objective then it is most unfortunate. The world and whatever it contains are not such that if they are absent, a person must become fed up with life. This is because the constriction in this world is the cause of expansion in the Hereafter. Was salām.[1]

Note: Glory to Allāh! These pieces of advice are most inspiring and consoling. May Allāh *taʿālā* make and rectify our life in line with them so that we receive the good of this world and the Hereafter. Āmīn. (compiler)

The Merits of Good Character

He writes in the following *Maktūb* on the virtues and merits of good character with the creation:

Good conduct, a pleasant disposition, good character, leniency and ease in dealings with people are means of obtaining Allāh's pleasure, causes of salvation and means of progress in ranks. A Hadīth states:

الخلق عيال الله فأحب الخلق إلى الله من أحسن إلى عياله

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[1] *Maktūbāt Maʿsūmīyyah*, p. 279.

The creation is Allāh's family. The most beloved creation in Allāh's sight is the one who has the best conduct to His family [i.e. the creation].

He then quotes several statements of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Some of them are quoted here:

1. Allāh *taʿālā* helps His servant as long the servant is in the service of his brother. (Muslim)
2. Allāh *taʿālā* created certain people solely for the fulfilment of people's needs. (Tabarānī)
3. The act of the one who strives to fulfil the need of his brother is better than ten year's of iʿtikāf. (Tabarānī)
4. After the fulfilment of compulsory duties, bringing joy to a fellow Muslim is the most beloved act in Allāh's sight.
5. The believer with the most perfect īmān is the one who is best in character, and is kind and affectionate towards his family. (Tirmidhī)
6. Extending salām with a cheerful face to people is also a type of charity. (Ibn Abī ad-Dunyā)

Hadrat Khwājah Maʿsūm Sāhib *rahimahullāh* issues a warning after quoting these Ahādīth. He says:

Ascertain your condition in the light of these Ahādīth. Express gratitude to Allāh *taʿālā* if it is in line with them. If it is not in line with them, then supplicate to Allāh *taʿālā* and beseech Him with submission to bring it in line. If you are unable to apply them practically, you should at least acknowledge your shortcoming and defect because acknowledgement is also a bounty.[1]

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[1] A study of *Confession of Sins* by Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* will prove

Allāh forbid! If a person is not inspired to practise and does not even consider himself to be lacking in practice, then such a person is most certainly unfortunate. [A poet says]:

> The one who has acquired it has got the greatest of treasures. The one who did not acquire it has been honoured with pain and remorse [over its absence]. This too is a great treasure.

Note: Glory to Allāh! What an excellent warning which every seeker on the path – in fact, every Muslim – ought to bear in mind. May Allāh *taʿālā* inspire us all. (compiler)

He addresses the youth in a most eloquent manner:

I am disappointed with the capable youth who are wasting away their lofty dispositions to this worthless world, who are enamoured by this deceiving prostitute, and who have cast aside valuable pearls for a few pebbles. The beauty of Allāh *taʿālā* is before us and the path to Him is wide, but we have so low aspirations that we are blocked off from that beauty.

> It is most astonishing that the Real Beloved is present and before us in this world but we are unmindful of Him. The goblet is brimming with love but we are sitting fully

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most beneficial and effective. One must make a point of studying it. It has an addendum titled *Acknowledgement of Mistakes* written by myself. It has been approved by the ʿulamāʾ. If you study it also, you will not be only pleased but impressed. Inspiration is from Allāh *taʿālā*. (compiler)
All praise is due to Allāh *taʿālā*, both these books have been translated into English and published by Maktaba Darul Huda. They are also available as free downloads from alqamarpublications.com (translator).

> conscious. (In other words, we are not drinking of it and becoming intoxicated in His love).

He advises a seeker as follows:

Try to conceal every thought which crosses the heart. Do not rely on incidents and dreams. Of what benefit is there if a person becomes a king or Qutb of his time in his dream!? A real king or a real Qutb is one who holds the position of kingship or Qutb in the real world. Even if a person becomes a king in the physical world and the universe is under his subjugation, what piety has he achieved? Has any punishment of this world or of the Resurrection been averted from him?

> What have you acquired by subjugating a demon to you? You have neither acquired life from it nor did you get salvation from the punishment.

People of high aspirations do not bother about such things. Instead, they remain engrossed in earning Allāh's pleasure. They make efforts in self-obliteration and in concealing thoughts which pass through their hearts.[1]

Note: Bearing in mind that the Ahlullāh are endowed with spiritual bounties, they do not even bother about kingship. It does not even equal the wing of a mosquito in their hearts. This is why they steer their associates in this direction and consider it their essential duty to embed the value and greatness of the Hereafter in their hearts.

He writes in a lengthy letter to the Sultan of the time, ʿĀlamgīr *rahimahullāh:*

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[1] *Maktūbāt Maʿsūmīyyah*, p. 174.

The one who has the possibility of perfection has – through his immaturity – discarded his self. Due to his personal mischief and deficiency, he shuts his eyes, considers his borrowed excellences to be perfection, and believes himself to be the source of all good. He has laid a lengthy foundation on this baseless assumption of his. This is why he claims equality with the Real Master. It is from here that haughtiness and self-conceit are born. It is a strange situation: The One who is embellished with perfection is veiled from us and concealed from our eyes, while the shadow who is the source of deficiency and mischief needlessly portrays himself as the original and displays himself before the onlookers. As a poet says:

> The fairy is concealing its face while the demon is boastfully making a display of himself. The mind is left astonished and asks: What a strange thing!

He writes to a seeker:

If anything could be the best capital of this temporary abode, it is pain and sorrow. The best bounty of this dinner mat is burning and pining [for Allāh *taʿālā*]. The discomfort of this place is comforting and there is relief in the pain of this world. To seek attachment in this world is like looking for the ocean in a cup or the sun in a saucer of water. This world is no more than a harvesting ground. The more efforts are put in harvesting here, the more the hopes of reaping there [in the Hereafter]. This is the place of action. The place of recompense and reward is yet to come. It is futile to ask for a recompense when it is the time to work. However, it is possible for a special servant to be given the reward of the Hereafter in this world without any decrease in his rewards in the Hereafter. As was the case with Hadrat Ibrāhīm *ʿalayhis salām*:

وَاٰتَيْنٰهُ فِي الدُّنْيَا حَسَنَةً ۖ وَّاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ

We gave him excellence in this world. And in the Hereafter he is among the righteous.[1]

Hadrat Murshidī Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *quddisa sirruhu* has quoted many enlightening portions from *Maktūbāt Maʿsūmīyyah* in his great work, *Tasawwuf Wa Nisbat Sūfīyyah*. My heart desires to quote two of them here so that the reader may benefit from that book as well.

The Purpose of Sulūk

He explains the purpose of sulūk as follows:

> Becoming a shaykh and inducting murīds is not the objective of sulūk. Rather, it is to fulfil the duties of servitude in such a way that the interference and opposition of the self does not remain.
>
> In other words, it entails acquiring obliteration and anonymity, and removing the rebelliousness and conceit of the self. This is because the acquisition of cognition is connected to this.[2]

Note: Now tell me! What wrong can there be in a shaykh/murīd relationship of this nature – whose objective is the fulfilment of the duty of servitude [to Allāh *taʿālā*] and the removal of the self-conceit of the self? After all, purity from these evils is what is known as tazkiyah-e-nafs which is mentioned in the Qur'ān and Hadīth.

Unfortunately, most people in today's times do not have this objective of the shaykh/murīd relationship in

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[1] Sūrah an-Nahl, 16: 122.
[2] *Maktūbāt Maʿsūmīyyah.*

their minds. Consequently, there is a general negativity towards the system of rectification and training. Anyway this is the fifteenth century [of the hijrah] which is by and large an era of corruption and mischief in which very few do not fall. Long before this era, Hadrat Shāh Nasīr ad-Dīn Chirāgh Dehlawī *rahimahullāh* (d. 757 A.H.) who was a very famous Sufi master of his time says about the shaykh/murīd relationship of his time: "Nowadays it is considered to be a play and amusement of children."

It is essential for us who are engaged in the service of Dīn – whether for the external self or the internal self – to strive with sincerity and devotion without the interference of the self and in accordance with the Sunnah. If we hold on to the Sunnah, we can become eligible for the reward of a hundred martyrs by Allāh *taʿālā* as stated in the following Hadīth:

من تمسك بسنتي عند فساد أمتي، فله أجر مائة شهيد

The one who holds on to my Sunnah at a time when my nation has become corrupt shall receive the reward of a hundred martyrs.

Following The Sunnah is Essential for Internal Illumination

Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh* states that following the Sunnah is essential for internal illumination. He notes a very emphatic point in this regard. He writes to a seeker as follows:

Inhabit and fill your time with dhikr and reflection, and in trying to illuminate your internal self because this is where Allāh's focus is. You must understand that the illumination of the inner self is realized through continuous dhikr, meditation, and fulfilling the duties of servitude. That is, in carrying out compulsory, obligatory and Sunnah actions; and staying away from

innovations, and other unlawful and undesirable actions. The more a person strives to follow the Sunnah, practise on the Sharīʿah, and abstain from bidʿat, the more internal effulgence and illumination he will acquire, and the more the path of Allāh *taʿālā* will open to him. Following the Sunnah is undoubtedly the saviour. It provides benefit and raises the ranks in every situation. There is no possibility whatsoever of disagreement in this regard. As for whatever is apart from it, there is nothing but danger in it. In fact, it is the path of Shaytān. You must therefore keep away from it and be completely on your guard. Apart from the truth, there is nothing but misguidance. The firm Dīn which is established through absolute divine revelation cannot be cast aside for futilities, superstitions and baseless thoughts and ideas.[1]

Note: Read these statements carefully and it will become clear that Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh* was fully conversant with the true path and was an expert in the Sufi way. He was immersed in Allāh's love and his heart was filled with affinity with Allāh *taʿālā*, this is why we perceive the effects of strictness and anger in his words. It is therefore impossible for a person to study them with presence of heart and not be affected by them, and not develop the courage to seek Allāh *taʿālā* and tread this path. Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "There is no doubt about the spiritual benefit and blessings which I acquired from Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*. However, I benefited tremendously from studying *Maktūbāt Maʿsūmīyyah* and *Maktūbāt Rashīdīyyah*."

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[1] *Nisbat Sūfīyyah*, p. 64.

Consequently, he used to constantly relate the beneficial themes of the *Maktūbāt* in his assemblies and present them in his talks and written works as proofs. The audiences used to be highly impressed by them. The reason for this is that bearing in mind that Allāh *taʿālā* is the Sustainer of His servants, then just as He made arrangements for their external and physical nurturing, He provides the means for the spiritual training (which is more important than the physical nurturing). In every era He brings Allāh-fearing ʿulamā' who explain the Qur'ān and Hadīth via statements and words which are beneficial for the people of that era. Furthermore, these ʿulamā' become practical explanations and invite towards the truth with wisdom and sound admonition so that Allāh's servants may know the straight path. It will then become easy for them to tread it. Without doubt, it is personalities of this calibre who are worthy of being referred to as the men of Allāh and the deputies of Allāh. However, the original mentor and trainer is Allāh *taʿālā*. Understand this well. (compiler)

Demise

He passed away on 9 Rabīʿ al-Awwal 1079 A.H. at the age of 72 while bidding farewell to the Sultanate of ʿĀlamgīr *rahimahullāh*. His blessed grave is in Sirhind. May Allāh *taʿālā* illuminate his resting place.

Children

He had six sons who were all experts and had derived his spirituality, and six daughters.

One of his khulafā' was Shaykh Habībullāh Bukhārī *rahimahullāh* who was from among the Sufi masters of Khurāsān and Transoxiana. It is stated in *Nuzhatul Khawāṯir* on the authority of Shaykh Murād ibn ʿAbdillāh that this Shaykh Bukhārī had 4 000 khulafā'.

Hadrat Khwājāh Maʿsūm's sons were:

1. Shaykh Muhammad Sibghatullāh.
2. Shaykh Muhammad Naqshband (Hujjatullāh).
3. Shaykh Muhammad ʿUbaydullāh (the one who proliferated the Sharīʿah and compiled the *Makātīb*).
4. Shaykh Muhammad Ashraf.
5. Shaykh Sayf ad-Dīn.
6. Shaykh Muhammad Siddīq.[1]

[1] *Maktūbāt Khwājah Maʿsūm*, p. 15.

Hadrat Shāh Muhammad Yahyā Sirhindī

Lineage And Birth

He is the youngest son of Hadrat Mujaddid Sāhib *quddisa sirruhu*. He was born in 1024 A.H. Hadrat Mujaddid Sāhib received the following inspiration before the birth of this son:

اِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيٰى

We give you the glad tiding of a son whose name is Yahyā.

This is why he was named Yahyā.

The Title of Shāh

Hadrat Mujaddid Sāhib was in his khānqāh when Hadrat Shāh Sikandar Sāhib Qādrī *quddisa sirruhu* came in. The lofty courage, excellent capabilities and abilities of the sons of Hadrat Mujaddid Sāhib were accepted and known to all. Every erudite person wanted to convey his own erudition to them so that he could attach the excellent spiritual lineage to himself. This is why Hadrat Shāh Sikandar said to Hadrat Mujaddid Sāhib: "Miyā Shaykh Ahmad! Give me one of your sons who is intelligent and mad [in Allāh's love] like myself." Hadrat Mujaddid Sāhib immediately presented this young boy [Yahyā] to him. Hadrat Shāh Sikandar Sāhib took the young boy in his lap, conveyed his special affinity [with Allāh *taʿālā*] to him, and said: "This child is mine. From today, you must refer to him as 'Shāh'."

Hadrat Shāh Sikandar Sāhib turned Shaykh Muhammad Yahyā into Shāh Muhammad Yahyā and departed. Hadrat Mujaddid Sāhib was overjoyed. He used to say: "Glory to Allāh! Muhammad Yahyā has become from among the accepted Auliyā' of Allāh *taʿālā* from a young age."

Education And Training

The lofty capabilities of Shāh Muhammad Yahyā were discerned since his childhood. Hadrat Mujaddid Sāhib had also given glad tidings of certain stations and excellences. However, he was saddened over the fact that he was nearing his end and it did not seem as if he would be able to see to the education and training of Muhammad Yahyā.

Hadrat Shāh Yahyā had just completed memorizing the Qur'ān, he was only nine years old when Hadrat Mujaddid Sāhib departed from this world.

Hadrat Shāh Yahyā's brothers supervised his education after the demise of their father. They personally taught him most of the traditional and rational sciences. He completed his studies by the age of twenty. He turned his attention to the spiritual path and towards acquiring the stations of the Ahmadīyyah Tarīqah. What can be said of the one whose two elder brothers are the spiritual lighthouses of the time and where the spiritual path is part and parcel of the house? Consequently, he traversed the spiritual ranks and stations within a short time, himself became a Sufi master of his time, and began carrying out the duties of instruction and induction.

Hadrat Khwājah Muhammad Maʿsūm was more attached to him. Aurangzeb *rahimahullāh* had a lot of faith and confidence in him. He gave many villages and properties over to Hadrat Shāh Yahyā Sāhib. Consequently, the following statement became quite well-known in Sirhind:

اَلْمُلْكُ لِلّٰهِ وَالْمِلْكُ لِيَحْيٰى

Kingdom essentially belongs to Allāh taʿālā, but it is in the possession of Yahyā.

Demise

He performed hajj on two occasions. He departed from this world in 1096 A.H. at the age of 72. He is buried to the west of Hadrat Mujaddid Sāhib's grave in Sirhind. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *ʿUlamā'-e-Hind Kā Shāndār Mādī*, vol. 1, p. 275.

Hadrat Khwājah Muhammad ʿUbaydullāh Sirhindī

Name And Lineage

His name is Muhammad ʿUbaydullāh, his title is Murawwij ash-Sharīʿah (transmitter of the Sharīʿah), his father's name is Khwājah Muhammad Maʿsūm, and his grandfather's name is Hadrat Ahmad Sirhindī Mujaddid Alf Thānī *rahimahullāh*.

Birth

He was born on 1 Shaʿbān 1037 A.H. in Sirhind.

Merits And Virtues

The traces of wilāyat and guidance were clearly seen on his blessed forehead since childhood. From all their children, his parents had the most love for him. Hadrat Khwājah Muhammad Maʿsūm used to address him as "Miyā Hadrat". He had a very powerful memory to the extent that he memorized the entire Qur'ān in one month.

An Insightful Reply to a Question

He was seven years old when Maulānā ʿAbd al-Hakīm Sāhib Siyālkotī arrived. The latter asked the following question in order to test the young boy: "Speech is a quality of the tongue. The heart is a piece of flesh. How can it make dhikr?"

The seven year old lad replied: "The tongue is also a piece of flesh. The Absolute Master who gave the tongue the ability to speak gives the heart the power to engage in dhikr."

The Maulānā said: "This is how the family of the Mujaddid ought to be."

Note: This is the bounty of Allāh *taʿālā* which He confers on whomever He wills. (compiler)

He was matchless in his knowledge, practice and piety. He acquired the spiritual path from his father and reached the rank of Qutb. His father used to say to him: "You are with me in the levels of ascent and descent." He used to point to the middle and index fingers and say: "You are next to me and just behind me as the index finger is next to and just behind the middle finger."

His companionship entailed profuse blessings. Very large crowds used to attend his assemblies, leaving no place for people to sit. Due to his efforts in rectification and instruction, and strict adherence to the Sharīʿah, he was referred to as Murawwij ash-Sharīʿah (transmitter of the Sharīʿah).

Demise

It was a Friday the 19th of Rabīʿ al-Awwal 1083 A.H. when he was returning from Delhi and proceeding to Sirhind. On the way, at a place called Sanhālkar, he asked: "Is it the time for salāh?" There was some time, but he could not perform wudū' due to illness. He performed tayammum. He then placed his hand on his forehead, said: "As-salāmu ʿalaykum" and commenced his salāh. When he placed his forehead on the ground, his soul departed.[1]

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[1] *'Ulamā'-e-Hind Kā Shāndār Mādī*, vol. 1, p. 300.

Hadrat Shaykh Sayf ad-Dīn Sirhindī

Name And Lineage

His name is Sayf ad-Dīn, his titles are Muhīyy as-Sunnah and Murshid Sultan ʿĀlamgīr. His father's name is Hadrat Khwājah Muhammad Maʿsūm and his grandfather's name is Hadrat Shaykh Ahmad Sirhindī Mujaddid Alf Thānī *rahimahullāh*.

Birth

He was born in 1049 A.H. in Sirhind.

His respected uncle, Khwājah Muhammad Saʿīd *rahimahullāh*, conveyed the following glad tidings at the time of his birth:

سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوْتُ وَيَوْمَ يُبْعَثُ حَيًّا

Peace on him on the day he was born, the day he will die and the day when he will be raised alive.

Merits And Virtues

He had a very strong memory, a serious mind, a simple temperament, a very high capability and a very sound disposition. His father gave him the glad tidings of "obliteration of the heart" when he was just eleven years old. He acquired proficiency in the external sciences. He was so engrossed and immersed in following the Sunnah and spreading and proliferating the pure Sharīʿah that people gave him the title Muhīyy as-Sunnah (reviver of the Sunnah).

His youth was immersed in the love for Allāh *taʿālā*.

Following the Sharīʿah had fallen into the share of these personalities. He had inherited the efforts of enjoining good and forbidding evil.

Sultan ʿĀlamgīr *rahimahullāh* was still the governor of Multān when he had entered the circle of Khwājah Muhammad Maʿsūm *rahimahullāh*. When he became

the king of the whole of India, he invited Hadrat Khwājah Muhammad Saʿīd Sāhib *rahimahullāh* to come to Delhi.

However, Hadrat Khwājah Muhammad Saʿīd Sāhib *rahimahullāh* was towards the end of his life. He passed away on the way when he was returning from Delhi. The Sultan then began extending invitations to Khwājah Muhammad Maʿsūm *rahimahullāh* and persisted in this regard. However, he – as per his father's bequest – considered his shack to be better than the royal palace, and his old straw mat to be better than the throne. When the Sultan failed to convince him, he begged him to send a khalīfah who would live in Delhi and undertake the spiritual training of the king.

Khwājah Muhammad Maʿsūm *rahimahullāh* selected the young, righteous and expert Sufi shaykh (Shaykh Sayf ad-Dīn Sirhindī) and appointed him to see to the tutoring and training of the Sultan.

Shaykh Sayf ad-Dīn Speaks The Truth

On either side to the entrance of the Muʿallā Fort were statues of two elephants with riders sitting on them. The moment he came before the fort, he sent an instruction for the elephants to be broken down. His order was carried out and then he entered.

One day the king asked him to accompany him for a walk through Hayāt Bakhsh gardens. Fish made of gold with eyes of jewels and pearls were swimming in the pond of these gardens. Shaykh Sayf ad-Dīn ordered: "Break the fish and give the gold to its due recipients or else I will not walk in these gardens."

An ascetic like ʿĀlamgīr needed a shaykh of this nature. Thus, like his love for Khwājah Muhammad Maʿsūm, he became enamoured by his khalīfah as well and

wrote a letter of thanks to Khwājah Muhammad Maʿsūm for his excellent choice.

Note: For an observant and vigilant king like ʿĀlamgīr to accord full respect to a 25 year old youngster is a clear proof of the king's sincerity and the youngster's capability. May Allāh *taʿālā* enable many rulers and Sufis to be like this. (compiler)

Khwājah Muhammad Maʿsūm's reply to the king's letter of thanks is quoted briefly:

> All praise and thanks are due to Allāh *taʿālā* that the youngster received your approval and that you acquired your objective from his companionship. You thanked me over my son's firmness in enjoining good and forbidding evil. I in turn thanked Allāh *taʿālā* and made duʿā' for progress in your rank. What a great bounty it is for the truth to be accepted and for the words of a dervish to make an impact despite all the pomp and splendour of kingship.

The spiritual training of Hadrat Maulānā Sayf ad-Dīn Sāhib *rahimahullāh* turned Sultan ʿĀlamgīr into a seeker of the spiritual path. The Maulānā used to inform his father of the king's spiritual conditions from time to time. The spiritual condition of the king can be gauged from Khwājah Muhammad Maʿsūm's reply in letter number 220, volume three.

> The effect of Allāh's dhikr and the creeping in of the dhikr of *Lā Ilāhah Illallāh* into you, the acquisition of a bond with Allāh *taʿālā*, a decrease in stray thoughts and whisperings, the acceptance of the true word, the abolishment of certain evils and unlawful matters, the appearance of the effects of your quest and efforts, and so on – in other

> words, the spiritual conditions of the king as described by you – I thanked Allāh *taʿālā* for all this. The fact of the matter is that spiritual conditions of this level are extremely rare and uncommon in kings…

Similarly, he expressed his joy at the spiritual conditions of the king in letters numbered 232 and 242, volume three.

How can the extent of acceptance of the person who has a king as his murīd be gauged!? The rulers, ministers and all the dignitaries of the royal palaces entered the spiritual order.

His Assembly

After completing the services which were delegated to him, Hadrat Sayf ad-Dīn presented himself before his father. When his father passed away after some time, his programme of instruction and induction was established as an entity on its own.

A peculiar type of ecstasy and yearning used to overwhelm him at all times. When he used to sit in his assembly, it seemed as though a lover is waiting for his beloved. When any person uttered the name of the True Beloved – Allāh – he would go into a trance. Sometimes he would involuntarily tremble and shiver like a fowl that has just been slaughtered.

One night he was making preparations for tahajjud salāh on the roof of his house. The sound of a bamboo flute fell in his ears. He went into a trance and – in that intoxicated state – fell from the roof and injured his hand quite badly.

When he regained his consciousness he said: "Because we shun *simāʿ*, people say that we are unemotional. An unemotional person is one who listens to *simāʿ* and still remains patient [in his senses].

Note: Glory to Allāh! What a lofty condition! In fact, what a lofty station!

One of his murīds happened to go to a *simāʿ* gathering on one occasion. He heard just one poem and choked his emotions. His heart burst and he died.

When Hadrat Sayf ad-Dīn *rahimahullāh* heard about it he said: "*Simāʿ* is destructive to those who have real pain. This is why the 'ulamā' of Dīn say that *simāʿ* is harām."

What is meant is that *simāʿ* is destructive to those who are the real people of the heart and have real pain [of Allāh's love]. It is therefore synonymous to suicide which is harām. As for those who are not the true lovers of Allāh *taʿālā*, *simāʿ* is a play, amusement and entertainment for them. Play and amusement – and that too, in the name of religion – is not only harām but a severe disregard of Dīn. (We seek refuge in Allāh *taʿālā*).

It was the effect of this pain in his heart that any sinner who attended his assembly for the first time would repent. And if he was a pious person, he would be conveyed to Allāh *taʿālā*.

Such was the condition of the pain of his heart. His conditions with regard to enjoining good, forbidding evil, following the Sunnah, adhering to the Sharīʿah, his abstinence, asceticism and piety were all related previously.

His Dinner Mat

Despite Hadrat Shaykh's caution and piety, his generosity for the sake of Allāh's Dīn was of such a level that approximately 400 guests and dervishes would be present at meal times on his dinner mat. Based on the fact that each one was his guest, he

would receive the type of food which he requested from Hadrat Shaykh's house.

Note: Look at the extent of his generosity! It is a lesson for us. Inspiration is from Allāh *taʿālā* alone. (compiler)

On one occasion, a person began reducing his food intake. When Hadrat Shaykh came to know of it, he said:

> The foundation of this lofty Tarīqah is not based on eating less. Our elders based the foundation of this Tarīqah on adherence to the Sharīʿah, following the Sunnah, and constant remembrance of Allāh *taʿālā* with the heart and meditating on the greatness and might of Allāh *taʿālā*. The fruit of hunger, remaining aloof from people and other similar exertions are for the performance of supernatural acts, expositions and the ability to exercise one's control. We are not in search of these things. What we require is continuity in dhikr, continuity in turning to Allāh *taʿālā*, following the Sunnah, and acquiring abundant effulgence and blessings from Allāh *taʿālā*.[1]

His elder brother, Hadrat Maulānā Hujjatullāh Sāhib Naqshband was about to leave for hajj. He said to Hadrat Shaykh Sayf ad-Dīn Sāhib: "There is no reliance on life. You must take care of my children." Hadrat Sayf ad-Dīn replied: "You will most probably have to render this service [of taking care of my children]." Subsequently this is exactly what happened. That is, Hadrat Hujjatullāh had not returned from his journey as yet when Hadrat Sayf ad-Dīn passed away.

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[1] *Khazīnatul Asfiyā'*, vol. 1, p. 647.

Demise

It was his practice to read Ahādīth to the womenfolk between the zuhr and ʿasr salāhs. One day he stopped this practice before time. The women asked: "There is some time left." He replied: "You must now listen [to Hadīth] from Muhammad Aʿzam (his eldest son)." Hadrat Sayf ad-Dīn fell ill and passed away on 26 Jumādā al-Ūlā 1096 A.H. at the age of 47. To Allāh we belong and to Him is our return.[1]

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[1] *ʿUlamā'-e-Hind Kā Shāndār Mādī*, pp. 302-308.

Hadrat Maulānā Shāh Muhibbullāh Allāhābādī

Name And Lineage

His name is Muhibbullāh, his title is Shaykh Kabīr, and his father's name is Mubāriz.

Birth

He was born on 2 Safar 996 A.H./1587 C.E. in a town called Sadar Pūr Khāyrābād, district Sītāpūr. His lineage goes up to Farīd al-Auliyā' Hadrat Shaykh Bābā Farīd ad-Dīn Shakar Ganj *rahimahullāh* and from there up to Hadrat Amīr al-Mu'minīn Sayyidunā 'Umar ibn al-Khattāb *radiyallāhu 'anhu*. He is a senior personality of the Sābirīyyah spiritual order.

Education And Training

He obtained his early education from his father and other 'ulamā' of the locality. He then proceeded to Lahore in his enthusiasm for knowledge. While there, he studied under eminent scholars such as Mullā 'Abd as-Salām. After obtaining his qualification certificate, he returned to his hometown, Sadar Pūr, and occupied himself in teaching and lecturing.

He Gives Up The Ministry

During his student days in Lahore, a mutual agreement was made between himself and Janāb Sa'dullāh Khān and Hadrat Shāh Mīr Lāhorī who were his classmates. The agreement was that whoever of them ascends to a high position will bring his fellow friends to a similar position. Hadrat Shāh Mīr Lahorī *rahimahullāh* became a senior Sufi master while Sa'dullāh Khān became the chief minister of the king in Delhi. Sa'dullāh Khān wrote to both his former classmates, asked them to join him in Delhi and take up similar positions as his.

Note: Look at the integrity and honesty of Sa'dullāh Khān that despite becoming the chief minister, he

remembered the agreement which he had made during his student days and upheld it in totality. Today the situation is the complete opposite. A person will acquire an ordinary position and will completely disregard not only his juniors and companions, but even his seniors and pay no attention to fulfilling their rights. What a change in conditions! (compiler)

Shaykh Muhibbullāh *rahimahullāh* proceeded to Delhi and was conferred with the position of deputy minister. However, how could a man of such high aspirations, courage and genuine quest ever be satisfied with this temporary treasure? He went to the grave of Qutb al-Aqtāb Bakhtiyār Aushī *quddisa sirruhu* and made istikhārah. He received an inspiration which said: "O Muhibbullāh! You have not been created for the rectification of material affairs. Rather, you have been sent into this world for the rectification of the internal self. The spiritual order of Hadrat ʿAli Sābir *rahimahullāh* is quite active at the moment. You should go to Gangoh." In the meantime, Shaykh Abū Saʿīd Gangohī *rahimahullāh* received an inspiration that Muhibbullāh has been handed over to him so that he may enable him to traverse the stations of Sufism. No sooner this information was exposed to Shaykh Muhibbullāh, he discarded his ministerial position and proceeded to Gangoh.

Permission And Khilāfat

The Shaykh in Gangoh had received inspiration about him and was therefore waiting for his arrival. In fact, he made arrangements to receive him as a guest. Shaykh Muhibbullāh reached Gangoh when some portion of the night remained and knocked on the Shaykh's door. The Shaykh emerged and met him. After performing the wudū' for fajr, he honoured him with bayʿat between the sunnat and fard salāh.

His spiritual capabilities were in line with the wilāyat of Hadrat Mūsā *ʿalayhis salām* so he instructed him to engage in the dhikr of *Lā Ilāha Illāllāh* and the name of Allāh. He instructed him to remain in his room for 40 days. Shaykh Abū Saʿīd observed his spiritual progress within a few days. He called for him from outside his room: "Muhibbullāh! Come! We have conveyed you to Allāh *taʿālā* and conferred wilāyat of Paurab to you."

On hearing this, the other seekers and residents of the khānqāh felt despondent and said: "Hadrat! We are engaged in spiritual exercises and exertions for such a long time but have not been blessed with the sweet drink of conveyance to Allāh *taʿālā*, and were never honoured by such lofty words of Hadrat Wālā. But this newcomer who has not even experienced the joy of spiritual exercises and exertions has been conferred such a great bounty in so quick a time!" Shaykh Abū Saʿīd Gangohī *rahimahullāh* replied: "Muhibbullāh came here with a lamp in one hand and a fire in the other. The moment I blew at it, it became illuminated. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills." He added: "How can I hold back a person whom Allāh *taʿālā* decreed for him to advance quickly?"[1]

Arrival in Allāhābād

Through his blessings and spiritual powers, Shaykh Abū Saʿīd conveyed external and spiritual excellences to his sincere murīd and conferred khilāfat to him. After remaining for some time in Gangoh, he returned to his hometown, Sadar Pūr. However, he did not consider his stay there to be conducive to his condition. He therefore placed his trust in Allāh *taʿālā* and proceeded to Raudaulī to Hadrat Shaykh ʿAbd al-

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[1] Hāfiz Muhammad Hasan Murādābādī: *Anwār al-ʿĀrifīn*, p. 502.

Haq *quddisa sirruhu*. After receiving the special attention and glad tiding of Shaykh ʿAbd al-Haq, he headed for Allāhābād. When he reached Mānikpūr, he visited Shaykh Husām ad-Dīn Mānikpūrī *rahimahullāh*. He then proceeded to Allāhābād. He settled down on the banks of the Ganges River, where his grave is at present. Initially he had to suffer poverty and hunger, but he remained steadfast. Allāh *taʿālā* then opened the gates of sustenance to him and blessed him with general acceptance.

On seeing the large number of his disciples and associates, Hadrat Qādī Ghāsī Shāh *rahimahullāh* gave over his large house in Bahādur Ganj to the Shaykh. The Shaykh settled down there. Today, this area is well-known as Dā'irah Shaykh Muhibbullāh, Bahādur Ganj.

A large number of people in addition to those of Allāhābād benefited from him. People are still receiving spiritual blessings from him and the Sufi masters of his spiritual order to this day.

Written Works

The Shaykh wrote several books, e.g. *Sharh Fusūh* (in Arabic and Persian), *Risālah Haft Ahkām, Ghāyat al-Ghāyāt, Tarīq al-Khawās, ʿIbādāt al-Khawās, Risālah Taswiyah, Tarjumatul Kitāb, ʿAqā'id al-Khawās* and others.

Hadrat Shaykh says with reference to his written works: "The many books which I wrote on the statements of the Sufis are not the results of studying any book. Rather, they are the result of the practice of *Lā Ilāha Illallāh* which was taught to me by Hadrat Shaykh Abū Saʿīd on the first day when I went to him."

Statements

We now quote a few beneficial statements of the Shaykh from chapter seven of his *Haft Ahkām*. These used to be related to us with much enthusiasm by Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* in his assemblies. May Allāh *taʿālā* enable us to practise on these guidelines. Āmīn.

The Shaykh says: Remember that there are three types of illnesses:

Three Types of Illness

The First Type

Illnesses of the body which are known to all. Their treatment is related to the science of medicine. This too is known to all.

The Second Type

Mental illnesses on account of which corrupt beliefs come to the fore. The treatment for this type of illness is to remain strictly in solitude (with dhikr and reflection), and to completely abandon one's one thinking in matters related to beliefs.

Note: The reason why the Shaykh says that a person must abandon his own thinking is that beliefs are by and large obtained through oral transmission, not through one's intellect and brains. However, this in no way means that Islamic beliefs are in conflict with the intellect. What it means is that it is beyond the ability of the intellect to fathom certain facts. The light of divine revelation is essential for their understanding. For example, in order for us to see things, the light of the eyes is not enough. External light is also essential. (compiler)

The Third Type

The illnesses of the self. These are further divided into three categories: (1) those related to words, (2) those related to actions, (3) those related to conditions.

Although the treatment for each one is separate, the companionship of an expert shaykh is a treatment for the illnesses of the intellect and the self.

Note: Glory to Allāh! The Shaykh makes a very unique statement. That is, the company of an expert shaykh not only rectifies illnesses of the self but of the mind as well. Bearing in mind that these personalities possess intelligence and foresight, the one who remains sincerely in their company receives such clarity in his intellect through the blessings of their training and tutoring that he is able to understand the truth as the truth and falsehood as falsehood. (compiler)

Illnesses Related to Words

We now present some details about illnesses related to words because people suffer from then in general. The astonishing thing about this ailment is that there is general negligence as regards its treatment.

One illness is to relate anything which one considers to be the truth irrespective of whether it is the occasion to say it or not. For example, backbiting, or to publicize private matters related to husband and wife. It is harām to do this (even though what is said is absolutely correct). We learn from this that it is not essential to say everything which is correct. Rather, it is prohibited. Similarly, to advise a person with the truth in the presence of others. This certainly falls under speaking the truth, but no intelligent person will ever humiliate his brother in public.

Advice Must be For The Sake of Love And Affection

Admonishment and advice are promulgated to create love and affection. This objective can never be achieved

by addressing a person in public. Instead, this generally results in enmity and resentment. In order to wipe out his humiliation, the person [who has been disgraced] will now resort to belying and rejecting the one who advised him. In fact, this action sometimes becomes a cause of a major conflict. A person of insight will therefore advise his brother in privacy, in a cultured manner and in a civilized way. Consequently, he will be most grateful to his advisor and will pray for his wellbeing. He will become enamoured to him in public and in privacy.

Note: What an excellent reality he brought to the fore. That is, admonishment and advice are prescribed for the sake of engendering mutual love and affection; not to create enmity and resentment. Lecturers, speakers and propagators must understand this well and bring it into practice. (compiler)

Another verbal illness is to go around exposing the faults of others. This is the work of an ignoble, ignorant and shameless person who has no self-respect whatsoever. He himself may have many ills and faults in him. Had he become occupied in worrying about his own faults, he would not have the time to bother about the faults of others. A Sufi master rightly said: "The one who looks at his own good qualities will fall into looking at the faults of others. The one who occupies himself in looking at his own faults will be protected from looking at the faults of others."

Note: Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī Sāhib *rahimahullāh* said:

> We had been making objections against others. However, when our eyes opened, we found our heart to be filled with faults.

Hadrat Maulānā Muhammad Ahmad Sāhib Partāb Garhī *rahimahullāh* said:

> Once our insightful eyes opened, we fell in rank from our own eyes. (compiler)

Another ill of looking at the faults of others is that such a person will continue gathering the faults of his friends and brothers, while they will be ignorant of his plot. They will consider him to be a friend and share every secret with him. Later when he is offended by any matter of his friend, he will raise the entire collection of faults and present it before him, and expose each and every fault of his. This will cause a major conflict and result in intense enmity.

This illness is generally found among companions and friends. This is why it is said:

اِحْذَرْ عَدُوَّكَ مَرَّةً وَّاحِدَةً وَصَدِيْقَكَ أَلْفَ مَرَّةٍ، فَرُبَّمَا هَجَرَ الصَّدِيْقُ فَكَانَ أَعْلَمَ بِالْمَضَرَّةِ.

Beware of your enemy once, and of your friend a thousand times. It may well happen that your friend discards you and he will have full knowledge of all that harms you (he will therefore be able to inflict more harm on you).

All these matters are such that their harm and injury come back to the one who spoke about them. This is why one must control and restrain one's tongue.

Note: This is a most beneficial piece of advice which every person must practise on. (compiler)

Another illness of the tongue is when a person constantly inquires about the conditions and actions of people. For example, "Why did Zayd come?" "Why did Khālid go?" "What are my wife and children doing in my absence?" "What are they occupying themselves in?" These are futile questions regarding which a person ought to keep silent because they result in nothing but uneasiness and anxiety.

Another illness of the tongue is to do good to a fellow brother and then to make mention of the favour either in his presence or absence. This will obviously cause him unpleasantness. In fact, it will cause him embarrassment and ill-feeling. Furthermore, it will wipe out the effects of your favour because the intelligent ones say that a favour and counting the favour cannot combine.

Moreover, the harm of counting the favour is that it will cancel the reward for doing that favour. Allāh *taʿālā* says in this regard:

لَا تُبْطِلُوْا صَدَقَاتِكُمْ بِالْمَنِّ وَالْاَذٰى

Do not destroy your charity by counting your favour and causing harm.[1]

A treatment for this serious ailment is to think that the bounty which your friend received through you was actually his right which had been placed in your hand as a trust, but you did not know to whom it was to be given. Now thank Allāh *taʿālā* profusely for having enabled you to convey the trust to its rightful person.

Another ailment of the tongue is to unnecessarily meddle in another's personal or domestic matter. For example, due to certain wisdom at the time, someone was extra kind to one of your sons. So now you ask: "Why did he not treat the other boys in the same manner?" Such a question is futile and useless. Only an ignorant and foolish person will say such a thing because the other boys will develop evil thoughts and enmity towards the father.

Note: This is absolutely correct and a point which is learnt after much experience. We learn from this that

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[1] Sūrah al-Baqarah, 2: 264.

the Ahlullāh are fully aware of the things which take place in their society and have knowledge of human psychology. Were this not the case, how would they carry out the service of rectification of the Muslim community? This is why when Allāh *taʿālā* taught Hadrat Ādam *ʿalayhis salām* the names of things, He taught it to his progeny as well so that they may carry out the responsibility of deputyship on earth. Inspiration is from Allāh *taʿālā* alone. (compiler)

A treatment for this is that a person must constantly bear in mind the following teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيْهِ

One of the beautiful traits of a person's Islam is his keeping away from things which do not concern him.

Another ailment of the tongue is when you say: "I will utter the truth irrespective of whether anyone likes it or not." After all, there are occasions and times for uttering the truth. If you say something at an inopportune moment and the addressee refutes it, of what benefit will it be?

Note: One has to be cautious even when saying the truth and the correct thing so that it does not result in conflict and tribulation, or it does not result in dishonouring another or causing harm to him.

The treatment for it is to acquire knowledge about the occasions of when to say what, and to practise accordingly. Shaykh Saʿdī *rahimahullāh* said:

> Two things are proofs of lack of intelligence. (1) To remain silent when the occasion demands you to speak. (2) To speak when the occasion demands you to remain silent.

Note: By explaining these points, the Shaykh has opened an important door of rectification and reformation. If we bear these in mind, we will save ourselves from many worldly and Dīnī problems. After all, it is because of the slip ups of the tongue that mischief generally spreads in the world. As for the punishment which is in store for it in the Hereafter, do not even ask about it. The Qur'ān and Hadīth themselves severely emphasize the protection of the tongue. May Allāh *taʿālā* inspire us all to protect ourselves from all these ills. (compiler)

Illnesses Related to Actions

One such illness is to perform salāh by carrying out the postures carefully and peacefully in the presence of people so that they may praise him. However, when the person performs the same salāh in privacy, he does not bother about carrying out the postures carefully (this is obviously ostentation which is profusely reprimanded against in the Qur'ān and Hadīth).

The treatment for this is for the person to be conscious of the following statements of Allāh *taʿālā*:

اَلَمْ يَعْلَمْ بِاَنَّ اللهَ يَرٰى

Does he not know that Allāh is watching?

وَاللهُ اَحَقُّ اَنْ تَخْشَاهُ

Allāh is more deserving that you fear Him.

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Another ailment is to abstain from good deeds out of fear of being labelled a show off. The treatment for this is for the person not to bother about the praises and dispraises of people. Instead, he must focus on the following statement of Allāh *taʿālā*:

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ

Allāh created you and your deeds as well.

Why, then, should you fear the creation? And what does the creation have that it can give you?

Hadrat Fudayl *rahimahullāh* makes reference to this as follows:

تَرْكُ الْعَمَلِ لِاَجْلِ النَّاسِ رِيَاءٌ، وَالْعَمَلُ لِاَجْلِ النَّاسِ شِرْكٌ

To abstain from a deed because of people is ostentation. To do a deed for the sake of people is polytheism.[1]

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Another ailment is to do a good deed but not for Allāh's pleasure. The treatment for it is to first of all do a deed solely for Allāh's pleasure, or else he must leave it out. This is because a deed which is not for Allāh's pleasure is futile. A further treatment for it is to be conscious of the following statement of Allāh *ta'ālā*:

وَهُوَ مَعَكُمْ اَيْنَمَا كُنْتُمْ

He is with you no matter where you are.

If a person is conscious of this, he will certainly do a deed for Allāh's pleasure.[2]

Illnesses Related to Conditions

One such illness is to sit in the company of the righteous and pious solely to be counted among them, while the person has not yet obtained salvation from his desires. Instead, he is caught up in the love of a woman or a young boy. However, people in general are not aware of it. The person is occasionally overtaken by

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[1] An-Nawawī: *Kitāb al-Adhkār*.
[2] *Haft Ahkām*, p. 69.

ecstasy because of this false love, and he screams and cries out. He repeatedly says: "Allāh Allāh" – but all this is merely from the tongue; it is not from the heart.

A treatment for this is for him to be conscious of the following statement of Allāh *taʿālā*:

وَقَدْ خَابَ مَنْ دَسّٰهَا

He who leaves it [his self] buried in the dust has indeed failed.[1]

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Another ailment is when his condition is not in line with his type of dress.

Note: However, the following are exclusions to the above.

(1) A person adopts the dressing and ways of the righteous so that he may fall under the ruling of the following Hadīth:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

The one who imitates a people is considered to be part of them.

(2) By adopting external righteousness it is highly possible that it will have an effect on our internal righteousness.

(3) By adopting the dress and appearance of one's beloveds, there is a strong hope that Allāh *taʿālā* will – out of His grace – include us among them and bless us with their companionship in the Hereafter.

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[1] Sūrah ash-Shams, 91: 10.

(4) Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself supplicated for external righteousness and rectitude. He said:

اَللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِّنْ عَلَانِيَتِيْ، وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً

O Allāh! Make my internal self better than my external one. And make my external self righteous.

Yes, one thing is certain – one must not suffice with external righteousness. Rather, he must continue striving for internal righteousness and rectitude so that he can become a genuine pious and pure person. This is why the reality of tasawwuf is explained as:

تَعْمِيْرُ الظَّاهِرِ وَالبَاطِنِ

Embellishing the external self with good deeds and the internal self with praiseworthy character.

(compiler)

There is a story about a pious man who fell in love with a singer. The ecstasy which he used to experience in the love of Allāh *taʿālā* now became subjugated by his love for this woman. He thought to himself: "Bearing in mind my previous [spiritual] condition, people have noble thoughts about me. And this is totally different from the reality." He went to the Sufis of the Haram, removed his garment [which he had received at the time of khilāfat], placed it before them and clearly explained his love affair. He said to them: "I don't want to remain a liar as regards my condition." He then took the singer's harp, hung it around his neck and began living with her. Some people then informed the woman: "That man who is in love with you is actually from among the Ahlullāh (and a lover of Allāh *taʿālā*). However, Allāh *taʿālā* – due to some reason and wisdom – made him get caught up in your love."

Allāh *taʿālā* caused the woman to feel remorse and be ashamed. She repented and began living in the service of the Shaykh. On the other side, Allāh *taʿālā* wiped out the love for the woman from the Shaykh's heart. He went back to the Sufis of the Haram and put on his garment once again.

Hadrat Shaykh Allāhābādī *rahimahullāh* comments on this incident: "The Shaykh who was true to his condition could not tolerate being a liar in his condition."[1]

Note: We learn from this that there are two types of Sāhib-e-Hāl (one who is overtaken by his spiritual condition). One who is genuine and the other who is a liar. This is why every seeker – in fact, every Muslim – must strive to be genuine in his conditions just as he strives to be truthful in his words and actions. (compiler)

The treatment for it is for a person to be conscious of the importance of the benefit of honesty as is mentioned in the Qur'ān and Sunnah, and to remain in the company of the truthful as stated in the Qur'ān:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصَّادِقِيْنَ

O believers! Fear Allāh and remain with the truthful.

This means that you must be with those who are on the highest level of truthfulness – they are the ones who are also truthful in their conditions. They are not influenced by ostentation, showing off and other ulterior motives.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* also encouraged towards truthfulness and explained its merits. He said:

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[1] *Haft Ahkām.*

اَلصِّدْقُ يُنْجِيْ

Truthfulness brings about salvation.

Hadrat Khwājah Farīd ad-Dīn ʿAttār *rahimahullāh* says:

> O Farīd! Be truthful in your intention so that you may obtain the key to Allāh-recognition.

(compiler)

After explaining the ailments related to spiritual conditions, the Shaykh says that knowledge of the ailments and their treatments are essential on every person because:

فَإِنَّ اللهَ مَا اتَّخَذَ وَلِيًّا جَاهِلًا

Allāh taʿālā never betook an ignorant person as a Walī.

In other words, an ignorant person was never a true worshipper nor can he become a true worshipper of Allāh *taʿālā* until he has knowledge of Allāh's orders in these matters. When it comes to the worship of Allāh *taʿālā*, it is essential for a person to do everything according to what pleases Him. This is not possible without knowledge. If the person remains ignorant, then instead of worshipping Allāh *taʿālā*, he will succumb to worshipping his vain desires. Consequently, there can be nothing but the Hell-fire for such a person.[1]

Note: From the above words of the Shaykh it becomes clear that an ignorant person is not only one who does not know how to read and write, rather he is also one who is not aware of the ills and ailments of his self, and does not know their treatment – even though he may be an expert in other sciences and arts. After all, the objective of knowledge is for a person to acquire

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[1] *Haft Ahkām*, p. 71.

recognition of his self. This is the step towards recognition of Allāh *taʿālā* and the means towards acquiring Allāh's affinity and love. Shaykh Saʿdī *rahimahullāh* makes reference to this:

> O Saʿdī! Wash the surface of the heart off all besides Allāh *taʿālā*. Knowledge which does not steer you towards Allāh's recognition is not knowledge; it is ignorance.

While directing our attention towards rectification of spiritual maladies, the Shaykh makes a very important statement, i.e. a person was never a true worshipper and can never become one without having knowledge of the injunctions of Allāh *taʿālā*. This certainly deserves to be written in gold. It is established from the Qur'ān and Sunnah that a person cannot acquire proximity to Allāh *taʿālā* without sincerity and piety. This is why ʿAllāmah Shāmī *rahimahullāh* said that just as it is essential to acquire knowledge of the external injunctions such as salāh and fasting, it is obligatory to acquire knowledge of the internal actions and mannerisms such as sincerity, arrogance, jealousy, ostentation and so on. Knowledge of these is *fard-e-ʿayn* (compulsory on every single person). The Shaykh himself was an erudite scholar of the Qur'ān and Sunnah. This is why he says with absolute conviction that a person cannot become a true worshipper of Allāh *taʿālā* without knowledge. Allāh *taʿālā* knows best. (compiler)

Another of Shaykh Allāhābādī's books is titled *As'ilah wa Ajwibah* which contains questions posed by Dārā Shakoh and the Shaykh's answers. One of the questions quoted in it is: "What is the difference between love and pain?" The Shaykh replied: "Love refers to the lover's inclination to meet and see the beloved. Pain in this context means that although he has joined with the beloved, the pain and emotion of

the person remains. Thus, pain is the thing which brings about progress. The one who does not have this pain cannot progress."

Note: Glory to Allāh! Look at the station of pain. Hadrat Khwājah ʿAzīz al-Hasan Majdhūb *rahimahullāh* makes mention of his shaykh, Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* as a way of appreciation:

> The heart begins to enjoy the woes of love by virtue of the cupbearer who created the love in him.

It is probably out of his quest and hope for such a pain that ʿAllāmah Sayyid Sulaymān Nadwī *rahimahullāh* says in the following couplet:

> The pain of the heart settles within the chest due to its continuous presence there. O Allāh! Bless me with that pain which does not settle [i.e. bless me with a pain which always aspires for more].

I feel that Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* is making mention of the acquisition of the same pain in the following couplets:

> All thanks that the pain of the heart has become permanent. My heart has probably become a heart now.
>
> O Ahmad! I first acquired the pain of affection. It gradually increased and became the pain of the heart.

Hadrat Bābā Najm Ahsan Sāhib Wakīl *rahimahullāh* conveys a similar meaning in the following couplet:

> He blessed me with a pain for which there is no medication. O you restless heart! What more do you want now?

(compiler)

Another question posed by Dārā Shakoh was: "When will I be blessed with a salāh in which there are no whisperings?" The Shaykh replies: "A salāh of this nature will only be acquired when the person performing salāh is so overwhelmed by spiritual occupation that everything apart from Allāh *taʿālā* is wiped out from his heart, and there remains nothing apart from love [for Allāh *taʿālā*] in his heart and mind."

The author of *Anwār al-ʿĀrifīn* writes:

Hadrat Shaykh Muhibbullāh *rahimahullāh* was an ʿārif who was a man of mysteries, devoid of thoughts about others, a preserver of the intricate points of the Tarīqah and the norms of the Sharīʿah. These are glaring attributes gauged from the previously-quoted questions and answers.

Thus, the one who castigates the Shaykh and accuses him of atheism is most certainly devoid of knowledge. This is why he cannot understand what the Shaykh is saying.

The fact that the Shaykh is a special disciple of Hadrat Shaykh Abū Saʿīd Gangohī *rahimahullāh* and the one who received his special blessings is sufficient proof of the Shaykh's excellence.[1]

Quotations From *Turuq al-Khawās*

I received an incomplete book titled *Turuq al-Khawās* which is written in Persian. It was given to me by Sayfullāh. I found it very beneficial and enlightening. I take the opportunity of presenting extracts with their translation.[2]

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[1] *Anwār al-ʿĀrifīn.*

[2] The Persian is not quoted. Only the translation is given. (translator)

The word *ikhlās* means to make something pure and untainted. This is something which is extremely difficult. In other words, it is quite far-fetched for a person to make himself completely, totally and solely for another. In other words, it is difficult to find this. It is said on such an occasion that if I were to find a single grain of *ikhlās* in the granary of a person's heart, I will become his slave.

Yes, the special servants of Allāh *taʿālā* enjoy a special status.

وَلَقَدْ هَمَّتْ بِهِ ۚ وَهَمَّ بِهَا لَوْ لَا اَنْ رَّا بُرْهَانَ رَبِّهِ ؕ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ ؕ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ.

She certainly sought him and he would have sought her had he not seen the power of his Sustainer. Thus did it happen so that We may avert from him evil and indecency. He is certainly from Our chosen servants.[1]

Every Prophet possesses the quality of *ikhlās* and is divinely protected against sin.

Note: ʿAllāmah Shāṯibī *raḫimahullāh* also states that *ikhlās* is rarely found:

ولذلك من سلم له في عمره خطرة واحدة خالصة لوجه الله تعالى نجا. ولذلك لعز الإخلاص وعسر تنقية القلب عن هذه الشوائب بل الخالص هو الذي لا باعث فيه إلا طلب القرب من الله تعالى. (الموفقات، ج ٢، ص ٢١٤)

The one who has even just one moment of his entire life solely for Allāh's pleasure shall find salvation. This is because ikhlās is extremely rare and it is very difficult to keep the heart pure from worldly taints. The one who really has ikhlās is one who is not prompted by

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[1] Sūrah Yūsuf, 12: 24.

anything apart from his quest for proximity to Allāh taʿālā.

May Allāh *taʿālā* bless us with *ikhlāṯ*. Āmīn. (compiler)

You should know that the word *aḫad* (one) is used for everything – the angels, skies, stars, temperament, elements, metals, animals, plants and humans. This despite the fact that this word is an attribute of Allāh *taʿālā*. As stated by Allāh *taʿālā*:

قُلْ هُوَ اللهُ اَحَدٌ

Say: He is Allāh, the One.

In other words, the word *aḫad* tells us of a quality of Allāh *taʿālā*. Similarly:

لَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا

He does not ascribe anyone in the worship of his Sustainer.

Worship is not established for every category apart from Allāh *taʿālā* which we listed above. Yet, unfortunately some people worship angels. Others worship stars, the skies, rocks, trees, animals, jinn and humans.

The one who is totally devoted in his worship is the one who worships the Creator of existence. In other words, his worship is solely for Allāh *taʿālā* and not for any of the other above-listed categories; and he considers worship only for Allāh *taʿālā* to be valid.

The Way to Contentment

The general definition of contentment is when a person suffices with the sustenance (wealth) which he has. This is especially with regard to what fulfils his Sharʿī needs. If a person has the ability to earn, it is necessary for him to work in order to fulfil his needs.

Permission is also given to beg under certain conditions and situations. These are explained in the Ahādīth.

Note: It is related in a Hadīth that Hadrat Salmān Fārsī *radiyallāhu ʿanhu* asked Rasūlullāh *sallallāhu ʿalayhi wa sallam*: "Can I beg?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied:

لا. وإن كنت لا بد، فاسئل الصالحين

No. But if there is no alternative, you must ask from the righteous people.[1]

While explaining this Hadīth, Mullā ʿAlī Qārī *rahimahullāh*, the commentator of *Mishkāt*, said that the probable reason for this is that if a righteous person has the wealth, he will give it. If he does not have, he will not humiliate the beggar. (compiler)

The fact of the matter is that the seeking of sustenance which is done in the proper manner as prescribed by the Sharīʿah it can also be called contentment. If this cannot be termed contentment, then Hadrat ʿUthmān *radiyallāhu ʿanhu* and other righteous and pious people who sought to increase their wealth through trade and so on will not be classified as content people. Furthermore, Hadrat Sulaymān *ʿalayhis salām* had made this supplication:

رَبِّ هَبْ لِيْ مُلْكًا لَّا يَنْبَغِيْ لِاَحَدٍ مِّنْ بَعْدِيْ

O Allāh! Give me a kingdom which is not given to anyone after me.

Hadrat Sulayman *ʿalayhis salām* was honoured with a kingdom of this nature. Despite this, he is not one who is not content. In fact, he will be classified as a perfectly content person. This is because he was a

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[1] *Sunan Abū Dāwūd* (1646).

perfect Prophet. In the same way, those who beg of Allāh *taʿālā* for sustenance and abstain from asking of people will be considered to be perfect and genuine believers.

Note: We pray to Allāh *taʿālā* to give us a share of honesty, sincerity and contentment through the blessings of Hadrat Shaykh. Āmīn. (compiler)

We tried to simplify the Shaykh's writings as much as we could. May Allāh *taʿālā* give us success and acceptance. Āmīn.

The Issue of Wahdatul Wujūd

There is considerable difference among the erudite ʿulamā' and Sufi masters on the issue of wahdatul wujūd. Shaykh Allāhābādī *rahimahullāh* was a proponent of this issue. This is why there are two opinions with regard to him. One group of ʿulamā' acknowledge and affirm his knowledge, cognition, proximity and friendship with Allāh *taʿālā*. The other group is against him. Allāh *taʿālā* knows best.

An Insightful Article from *Bazm Sūfīyyah*

In his *Bazm Sūfīyyah,* Janāb Sayyid Sabāh ad-Dīn ʿAbd ar-Rahmān Sāhib *rahimahullāh* wrote an insightful article with reference to the Shaykh. I am quoting it here verbatim.

Shaykh Muhibbullāh Allāhābādī *rahimahullāh* (d. 1058 A.H./1648) was also in support of wahdatul wujūd. He wrote Persian and Arabic commentaries to *Fusūs al-Hikam* of Shaykh Ibn ʿArabī *rahimahullāh*. He states therein that Shaykh Ibn ʿArabī remained an adherent of the Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam*. He used to say: "May Allāh *taʿālā* include us among those who remain chained in the shackles of the pure Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam* and do not leave the Sharīʿah under any

condition." After quoting this statement, Shaykh Muhibbullāh Allāhābādī *rahimahullāh* writes that this demonstrates that the Shaykh neither acted against the Sharīʿah nor did he say anything against it. Even in *Fusūs al-Hikam* he did not write anything which is in conflict with the Sharīʿah. If a person is ignorant in this regard and is deprived of understanding it than it is his own fault.

Shaykh Muhibbullāh Allāhābādī *rahimahullāh* writes further: He accepted the Sharīʿah wholeheartedly – verbally and in action – apprised others of the rank, greatness and perfection of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the purity and sanctity of the Sharīʿah, and rescued them from the filth of base desires.[1]

Shaykh Muhibbullāh Allāhābādī *rahimahullāh* was himself a strict adherent of the Sharīʿah. He is not only listed among the Sufi masters but among the erudite ʿulamā'. The author of *Tadhkirah ʿUlamā'-e-Hind* writes:

> Hadrat Shaykh was a very intelligent and discerning scholar. He was from among the famous Sufi ʿulamā' as regards the external and internal sciences. He was the chief and leader of his contemporaries and fellow scholars.

The author of *Ma'āthir al-Umarā'* also describes him as a scholar of the internal and external sciences.

The ʿulamā' of the external sciences are in the habit of viewing the issue of wahdatul wujūd with suspicion. This is why they object to certain statements which are found in *Taswiyah*, a book written by Shaykh Muhibbullāh Allāhābādī *rahimahullāh*. When the latter

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[1] *Ifādāt Shāh Muhibbullāh Allāhābādī*, Allāhābād edition, pp. 70-71.

passed away, the attention of Aurangzeb *rahimahullāh* was drawn to some of these "objectionable" statements which were in conflict with Islamic beliefs. Two senior disciples of Shaykh Muhibbullāh Allāhābādī *rahimahullāh* were present in Delhi. One of them was Shaykh Muhammadī *rahimahullāh*. Aurangzeb *rahimahullāh* sent a message to him: "If you claim to be a disciple of Shaykh Muhibbullāh Allāhābādī *rahimahullāh* then explain the introductions to his book in line with the Sharīʿah. If not, you must seek forgiveness for your support and cast the book into a fire." Shaykh Muhammadī *rahimahullāh* replied: "There is no need for me to seek forgiveness for being a disciple of Shaykh Muhibbullāh Allāhābādī *rahimahullāh*. However, I cannot reach the level from which the Shaykh was speaking. When I reach that level, I will write an explanation as instructed by yourself. If you have decreed that this book be burnt, the royal kitchen has a much bigger fire than what I have." Aurangzeb *rahimahullāh* fell silent with this reply.[1]

Dārā Shakoh was the other person who had a lot of faith and confidence in Shaykh Muhibbullāh Allāhābādī *rahimahullāh*. He had advised him thus: "For the sake of public welfare, the rulers must not cause division with regard to Allāh *taʿālā*. This is because everyone – believers and unbelievers – is created by Allāh *taʿālā*."

This piece of advice has nothing to do with doctrinal beliefs or tauhīd-e-wujūdī. However, Dārā Shakoh began presenting tauhīd-e-wujūdī in a different light. He tries to present this view in his book *Hasanāt al-ʿĀrifīn* that when traversing the stations and levels of tauhīd-e-maʿrifat, a seeker reaches a point when he

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[1] *Ma'āthir al-Umarā'*, vol. 3, pp. 606-607.

becomes totally independent of belief and unbelief, good and evil, worshipper and worshipped. In his state of senselessness, he says or does things which appear to be in conflict with the Sharīʿah and īmān. However, he cannot be taken to task. Similar statements have also been made by Hadrat ʿAbd al-Quddūs Gangohī *rahimahullāh*. However, had Dārā adhered to the Sharīʿah as he did, and spent his life in that manner, he would have probably been included among the Auliyā'. Instead, he became intoxicated with the concept of wahdatul wujūd, became a disciple of Rām Chandar and tried to present a religion which was a conglomeration of Islam and Hinduism. Obviously, the ʿulamā' who propose emulation of the Qur'ān and Sunnah will never approve of such a thing.[1]

Maulānā Ghulām Muhammad Sāhib of Karachi wrote an article on the subject of wahdatul wujūd and wahdatush shuhūd which is quoted in *Maʿārif*, dated Muharram 1410 A.H./August 1989. I was impressed by his conclusion which is titled "The Crux of The Discussion" and quote it here.

> The crux of the discussion is that wahdatul wujūd and wahdatush shuhūd are two different views. Efforts to bring the two together – even on the basis of prudence – are difficult. While agreeing that there are differences between the two, it is essential for us to be respectful to the founders of these two views. This is not difficult because when Imām Bukhārī *rahimahullāh* severely criticizes Imām Abū Hanīfah *rahimahullāh*, we pay full respects to both Imāms. Why, then, should there be any impediment to according equal respect to these two special

[1] *Bazm Sūfīyyah*, p. 714.

> servants of Allāh *taʿālā* in their mutual differences? Cast aside your self and come forward.[1]

Note: By the will of Allāh *taʿālā*, Maulānā Ghulām Muhammad Sāhib passed an excellent decision with regard to the Shaykh. I am highly impressed by it. May Allāh *taʿālā* reward him with the best of rewards. (compiler)

Shaykh Muhibbullāh Allāhābādī *rahimahullāh* is an important member of our Sābirīyyah Chishtīyyah spiritual order. Furthermore, he is a resident of our city, Allāhābād. The Shaykh enjoys a double right over us. This is why we went to some length in writing on him. (compiler)

Demise

Shaykh Muhibbullāh Allāhābādī *rahimahullāh* settled down in Allāhābād and conveyed his blessings for twenty years. This sun of guidance eventually set at the time of sunset on a Thursday, 9 Rajab 1054 A.H. or 1058 A.H. To Allāh we belong and to Him is our return. He was buried in Kīt Ganj Mahallah in Allāhābād, where he had first settled down. His grave is visited by all sections of the community. May Allāh *taʿālā* shower His mercy on him.

Khulafā'

He had three khulafā'. One is Qādī Ghāsī Sāhib *rahimahullāh* whose grave is in the graveyard of Hasan Manzil Mahallah, Allāhābād. The other is Hadrat Sayyid Muhammad Kabīr Qanūjī whose grave is in Qanūj.

Hadrat Shaykh left behind a young son by the name of Shāh Tāj ad-Dīn. The Shaykh had advised him that a

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[1] *Maʿārif*, Dār al-Musannifīn, Aʿzamgarh.

son will be born to him. He must name him Sayfullāh, teach him the internal and external sciences, and make him wear the garment of the shaykhs of the Tarīqah. He did as he was told. The spiritual lineage which is continuing from the family of Shaykh Muhibbullāh Allāhābādī *rahimahullāh* is from Hadrat Sayyid Kabīr Qanūjī. May Allāh *taʿālā* bless them.

The third khalīfah is Sayyid Muhammadī Fayyād *rahimahullāh* (Allāh willing, his biography will be written in volume six of this series). The Chishtīyyah Imdādīyyah order continues through him. May Allāh *taʿālā* enable it to continue until eternity. Āmīn.

The system of passing on the responsibility of taking the shaykh's place continues in the family of Hadrat Shaykh. Consequently, Shāh Sayfullāh – also known as Saʿd Miyā – appointed Hāfiz Maulwī Muhammad Muqarribullāh Qāsimī as the one in charge. The latter studied in our Madrasah Dār al-Maʿārif, Karelī, and Bayt al-Maʿārif, Bakhshī Bāzār, Allāhābād. He then completed the Daurah Hadīth at Dār al-ʿUlūm Deoband this year - 1435 A.H. May Allāh *taʿālā* perfect him in knowledge and practice, make him a true heir and deputy of the knowledge and practices of his forefathers, and inspire him to propagate their teachings. Āmīn. This is certainly not difficult for Allāh *taʿālā*. (compiler)

Hadrat Shaykh ʿAbd al-Wahhāb Muttaqī Burhānpūrī

Name And Lineage

His name is Shaykh ʿAbd al-Wahhāb Muttaqī. His father's name is Shaykh Walī Allāh who was listed among the seniors of Māndo Garh.

Birth And Education

He was born in Māndo Garh in the Mālwah region. He grew up here and acquired Dīnī knowledge from the local ʿulamā'.

Arrival in Burhānpūr

His father had to leave their hometown because of certain incidents. He left with his wife and children, arrived in Burhānpūr and settled down here permanently. The people of Burhānpūr respected him a lot and he was treated with honour until his very end. He passed away a short while after settling down in Burhānpūr. A few months later, Shaykh ʿAbd al-Wahhāb's mother also departed from this world. He was thus deprived of the affection of both parents from a tender age.[1]

Travelling And Journeying

This tragic event affected his heart to the extent that he left Burhānpūr and adopted a life of seclusion. He began journeying to Gujarat, Deccan, Lanka, Surandeep and other places. Generally, he did not stop over at any place for more than three days. However, if he came across any senior Sufi shaykh, he would remain with him for longer periods.

While travelling and journeying in this way, he reached Makkah Muʿazzamah. According to the author of *Mir'āt*

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[1] *Tārīkh Auliyā' Burhānpūr*, p. 284.

Ahmadī, he was 29 years old at the time. Hadrat Shaykh ʿAlī Muttaqī Burhānpūrī (whose biography is to be found in volume four of *Aqwāl Salaf*) was in Makkah at the time. Shaykh ʿAbd al-Wahhāb's father used to meet him. Therefore, as per his father's bequest, he went and met Hadrat ʿAlī Muttaqī *rahimahullāh*. The latter received him with much love and kindness and requested him to stay with him. He did not accept the offer because of his independent nature. However, later on when he observed the erudition and excellence of Hadrat Shaykh ʿAlī, he began staying in his company and pledged bayʿat to him. He was blessed with internal and external excellences within a short time, and was conferred with the garment of khilāfat and deputyship. He belonged to the Qādirīyyah Shādhilīyyah order.

Hajj

He performed hajj 44 times and resided in Makkah during this entire period. One year after the demise of Hadrat Shaykh ʿAlī Muttaqī, he went to Gujarat to meet a relative and returned the same year. Thus, he did not miss the hajj of that year as well.

Helping The Poor And Needy

Before he got married, it was his habit to spend his income which he earned from calligraphy on the poor and needy. He used to set aside only a small amount for his clothing and other personal needs. When he got married, he considered the rights of his wife and family to take precedence. Even then, he was never lax in helping and assisting the poor and needy. In fact, he was like a sole refuge for the poor who used to come from India. He used to give them food, clothing and cash. Those who were going to visit Rasūlullāh *sallallāhu ʿalayhi wa sallam* were given provisions for the journey.

Knowledge And Virtue

He was an expert in jurisprudence, Hadīth, literature, grammar and etymology. There were very few who could equal him in the sciences of the Sharīʿah. He continued teaching and lecturing in the Haram Sharīf for many years. On completing his lectures, he used to keep himself occupied in editing and comparing books. If a rare book was found to be beneficial but had the possibility of errors, he would obtain other editions of it and make corrections to it.[1]

Character And Mannerisms

He was a pious and righteous person, and a man of cognition and inner meanings. He adhered to fasting and salāh, and was strict in following the Sunnah. He used to make full efforts in training and tutoring his murīds, and in steering his students. He was kind and affectionate towards the poor and needy, and would advise and guide Allāh's creation. Thousands of people reached their destination through his guidance.

Statements

1. If someone speaks falsehood, do not reject it immediately. Listen in order to gauge what the speaker wants to say. If you then find it in line with the truth, accept it. If not, reject it. If you cannot do this, disregard him and do not try to interfere in his beliefs.

Note: This is a most correct piece of advice. Many forms of mischief can be wiped out in this way. (compiler)

2. If you see a person attesting to the kalimah of Islam and is regular with fasting and salāh, and then he commits something which is wrong, then consider him to be excused. Do not label him an unbeliever and deviate. Instead, as far as possible try to find an

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[1] *Tārīkh Auliyā' Burhānpūr*, p. 287.

explanation for his action. If he does not attest to the kalimah and is not regular with fasting and salāh, and then makes outrageous statements [against Islam], then he is certainly an atheist. He must be considered to be a rejecter of Islam.

Note: Glory to Allāh! These are most beneficial and very clear pieces of advice which we ought to consider. (compiler)

3. The Virtue of Knowledge

Knowledge is like food which we always need and whose benefit is general. Dhikr is like medicine which is used occasionally for treatment. It is essential for a seeker to take out time (from worldly engagements) and resort to solitude in order to acquire expansion and presence of heart. The need to resort to solitude is especially emphasised for the last ten days of Ramadān and the first ten days of Dhū al-Hijjah. As for knowledge, teaching it and conveying it – these are eternal. In other words, one must be continually occupied in them.

Note: This shows the importance which the Shaykh attached to teaching and lecturing. At the same time, look at how he expressed the need for solitude for the acquisition of expansion and presence of heart. May Allāh *taʿālā* reward him. (compiler)

When he made the above statement, some people said: "But the Sufis say that we must always be engrossed in dhikr. So what is the meaning of this?" He replied: "The person who is doing good works is as if he is in the remembrance of Allāh *taʿālā*. Performing salāh, reciting the Qur'ān, reading or teaching sciences of the Sharīʿah, and doing all other good works are included in the dhikr of Allāh *taʿālā*. This has also been the practice of the pious predecessors. They used to be constantly occupied in teaching good character,

proliferating knowledge, serving Allāh's creation and so on." He added: "Brother! Knowledge is not something to be discarded. Rather, it is a bounty for whose acquisition one must endeavour with a good intention."[1]

4. The Blessings of The Company of The Pious

I (Shaykh ʿAbd al-Haq *rahimahullāh*) asked him on one occasion: "Spiritual exertion, ecstasy, expositions and influences were already found in you to the level of perfection since before. Despite this, you went into the company of the Sufis. So what did you acquire from them?" He replied: "My position and the continued existence of my Islamic Sharīʿah are confined to the blessings of these righteous personalities. During the early stages of my life I experienced certain conditions regarding which I used to say to myself: Allāh alone knows what is to become of me, and I will wander aimlessly in the jungle. However, by virtue of the company of the pious, the path of Dīn and īmān became clear to me, and following the Sharīʿah became well established. These are the real and fundamental ranks."[2]

5. The way of a seeker is:

يستفيد من كل مفيد، ويفيد لكل مستفيد

A seeker derives benefit from every beneficial thing, and conveys benefit to everyone who desires it.

Note: Glory to Allāh! Look at the status and sign of a true seeker as explained by him. It ought to be written in gold. What it means is that a seeker must not feel it below his dignity to derive benefit from an expert, nor

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[1] *Tārīkh Auliyā' Burhānpūr*, p. 295.
[2] *Akhbār al-Akhyār*, p. 557.

must he deprive a seeker because of his miserliness. (compiler)

6. When a person comes to know of a good deed, he must do it at least once so that he is enumerated among those who practised on it.

7. Ever since I lost my eyesight, I experienced such presence with Allāh *taʿālā* which I had never experienced in my entire life.[1]

Note: Just think of how Allāh *taʿālā* showers His affection on His special servants. He takes away a physical or external bounty from them and honours them with a far better internal and spiritual treasure. These personalities become "intoxicated" in the joys of such treasures and experience the pleasure of His favours in the pains which are caused by Him. (compiler)

8. ʿUmrah Jiʿirrānah

On one occasion a discussion revolved around ʿumrah Jiʿirrānah (Jiʿirrānah is one station away from Makkah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* stopped over at this place when he was distributing the booty of the Battle of Hunayn. He performed ʿumrah from this place). The Shaykh said: "O ʿAbd al-Haq! You must not be heedless when you pass by the place which is in a mountain in Jiʿirrānah – the place where Rasūlullāh *sallallāhu ʿalayhi wa sallam* had stopped over." He then described the place in some detail and said: "If it is in your good fortune, when you go there, you will be honoured by a visit from Rasūlullāh *sallallāhu ʿalayhi wa sallam* [in a dream]." He then described his own condition: "Whenever I dream of that place and my eyes are closed, the beauty of Rasūlullāh *sallallāhu ʿalayhi wa sallam* fills my eyes. I was honoured more than 100

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[1] *Tiqsār Juyūd al-Ahrār.*

times by this honour in one afternoon." Consequently, Hadrat Shaykh ʿAbd al-Wahhāb *rahimahullāh* used to go very frequently for this ʿumrah. He used to go on foot and while in a state of fasting.[1]

Note: Glory to Allāh! What a great bounty and treasure! Someone rightly said:

> This is a fortune over which the one who seeks the kingdom and throne of Caesar will also ruse over, and say: If only I too could receive such a bounty.

Through the blessings of these pious personalities, may Allāh *taʿālā* also honour us with such a blessed ʿumrah and the blessed visit of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May He confer it to us again and again. Āmīn. Through Your mercy, O the most Merciful who shows mercy, and through the sanctity of the mercy to the worlds *sallallāhu ʿalayhi wa sallam*. (compiler)

Demise

He passed away in Madīnah Munawwarah, most probably in 1005 A.H. and was buried there. May Allāh *taʿālā* illuminate his resting place.

Khulafā'

He had many khulafā'. Hadrat Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* (d. 1051 A.H.) is one of his most famous khulafā'. Details with regard to him are to follow in this volume.[2]

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[1] *Akhbār al-Akhyār*, p. 558.
[2] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 294.

Hadrat ʿAllāmah Mullā ʿAlī Qārī

(author of *Mirqāt al-Mafātīh*)

Name And Lineage

His name is ʿAlī, his *kunnīyyat* is Nūr ad-Dīn and Abul Hasan, and his father's name is Sultān Muhammad. He is well-known by the name of Mullā ʿAlī Qārī.

Education And Training

Mullā ʿAlī Qārī was born in Herat, the well-known region of Afghanistan. He memorized the Qur'ān there and studied qirāʿat at Jāmiʿah Herat under Maulānā Qārī Muʿīn ad-Dīn *rahimahullāh*. He also studied other sciences under the ʿulamā' of Herat.

Ismāʿīl ibn Haydar Safawī who was the first king of the Shīʿah Safawī Sultanate wrested control over Herat, killed many Muslims, plundered the place and people, and spread Shīʿah teachings. Many Muslims were forced to leave the place. Mullā ʿAlī Qārī also left with them and proceeded to Makkah Mukarramah which he adopted as his permanent place of residence.

While in Makkah Mukarramah, all the means for academic and spiritual progress were available to him and he made the best use of them.

The Reason For Being Named Mullā ʿAlī Qārī

He strengthened his memorization of the Qur'ān and studied qirāʿat under the famous qārī of Makkah, Shaykh Sirāj ad-Dīn ʿUmar Yamanī *rahimahullāh*, who had studied this science under several students of the imām and khatīb of Madīnah Munawwarah, ʿAllāmah Muhammad ibn Qattān *rahimahullāh*. ʿAllāmah Muhammad ibn Qattān *rahimahullāh* was a student of Shaykh Zayn ad-Dīn ʿAbd al-Ghanī Haythamī Misrī *rahimahullāh* who in turn was a student of the eminent scholar, Muhammad ibn Muhammad ibn Muhammad al-Jazarī *rahimahullāh*.

Mullā ʿAlī Qārī began to be referred to as Qārī because of his expertise in qirāʿat and his beautiful recitation of the Qur'ān.

Means of Livelihood

Mullā ʿAlī Qārī *rahimahullāh* learnt calligraphy under Shaykh Hamdullāh Umāsī *rahimahullāh* and gained mastery over the *thuluth* and *nusukh* scripts. He used to write very beautifully in these two scripts. He made calligraphy his livelihood. He used to write one copy of the Qur'ān for the year, sell it, and use the money for his expenses.

The author of *Kanz al-ʿUmmāl*, Shaykh ʿAlī Muttaqī *rahimahullāh*, purchased a hand-written copy of *Tafsīr Jalālayn* from Mullā ʿAlī Qārī *rahimahullāh* after observing the latter's virtue, expertise and poverty. He paid 12 dīnārs for this copy when copies written by other calligraphers were available for one dīnār. He used to say: "Mullā ʿAlī Qārī put in a lot of effort in writing it and he ought to be paid more than 12 dīnārs for it."

Note: This is a lesson for students and ʿulamā' who are affiliated to knowledge. Despite his poor circumstances, Mullā ʿAlī Qārī *rahimahullāh* directed himself towards dhikr and reflection, and served Dīn in such a beautiful manner. Leave alone the meanings, even his words were written in most eloquent manner. May Allāh *taʿālā* reward him and may He cause many such examples to be found in our times. Āmīn. (compiler)

Juristical Allegiance

Mullā ʿAlī Qārī *rahimahullāh* was a Hanafī. In his commentary of *Mishkāt* which is titled *Mirqāt al-Mafātīh*

he very excellently displays how Hanafī jurisprudence is in line with Hadīth.[1]

A Senior Hadīth Expert

The Shaykh had studied Hadīth in Herat. He says in this regard:

ومنها نسخة قرأت على شيخ الإسلام الهروي

I read a Hadīth collection to Shaykh al-Islam al-Harawī.

He is referring to Shaykh Ahmad ibn Yahyā ibn Muhammad Saʿd ad-Dīn Masʿūd ibn ʿUmar at-Taftāzānī al-Harawī *rahimahullāh.*

In addition to this, when he settled down in Makkah Mukarramah, he devoted his attention to studying Hadīth. He studied *Mishkāt* under the senior Hadīth expert of the time, Shaykh Zayn ad-Dīn ʿAtīyyah ibn ʿAlī ibn Hasan as-Sulamī al-Makkī (d. 983 A.H.) *rahimahullāh.* Mullā ʿAlī Qārī *rahimahullāh* makes mention of him in several places in his *Mirqāt* and makes reference to him under several titles, e.g. *Shaykhunā, Ustādhunā, Maulānā* and *'Umdatul Mufassirīn.* In his book, *Samm al-Qawārid fī Dhamm ar-Rawāfid* he refers to him by the title, *Sayyidī fī 'Ilm at-Tafsīr.*

The following Hadīth experts were also among the teachers of Mullā ʿAlī Qārī *rahimahullāh*:

Zubdatul Fudalā' Maulānā as-Sayyid Zakarīyyā, Shaykh ʿAlī ibn Husām ad-Dīn al-Muttaqī al-Hanafī (d. 975 A.H.), Shaykh ʿAbdullāh as-Sindī (d. 996 A.H.), Shaykh Abul ʿAbbās Shihāb ad-Dīn Ahmad ibn Muhammad (al-Maʿrūf bi Ibn Hajar al-Haythamī as-Saʿdī al-Ansārī ash-Shāfiʿī (d. 973 A.H.), ʿAllāmah Hāfiz

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[1] *Muqaddamah al-Hisn al-Aʿzam* translation of *al-Hizb al-Aʿzam* of Mullā ʿAlī Qārī.

Quṯb ad-Dīn al-Makkī al-Ḫanafī (d. 999 A.H. the author of *aṯ-Ṯabaqāt al-Ḫanafīyyah* and the Muftī of Makkah).

Mullā ʿAlī Qārī *raḥimahullāh* studied under many other senior Ḫadīth scholars and there came a time when he became well known by the title "Muḥaddith Jalīl".

His Rank in The Field of Hadīth

He enjoys a lofty position in the field of Ḫadīth. He spent his entire life acquiring knowledge while preserving his senses. His main focus in life was teaching and proliferating knowledge. He was extremely content and an expert in calligraphy which was his livelihood.

Shaykh Muḥammad ʿAbd al-Ḫalīm ibn Muḥammad ʿAbd ar-Raḥīm Chishtī describes him in glowing terms as follows:

ظل الملا على القاري قانعا بما يحصل من بيع كتبه، وغلب على حاله الزهد والعفاف والرضى بالكفاف، وكان قليل الإختلاط بغيره، كثير العبادة والتقوى.

Mullā ʿAlī Qārī used to be content with whatever he earned from his books. His condition was overpowered by abstinence, chastity and contentment with what was just sufficient. He used to intermingle very little with others, and spend a lot of his time in worship and acts of piety.

Mullā ʿAlī Qārī was undoubtedly a famous and distinguished scholar of his time, a senior imām, strict in his adherence to love for ʿulamā', one who combined the rational and traditional sciences, and an authority in tajwīd, qirā'at, Ḫadīth, tafsīr, principles of jurisprudence, theology, rhetoric and calligraphy.

An Exponent of Hanafīs

Like his expertise in Ḫadīth, he was also a master in the field of jurisprudence. He was an exponent of

Hanafī jurisprudence. He used to expound Hanafī jurisprudence in line with the Qur'ān and Sunnah. He used to give preference to the Hanafī view in every issue and remained firm on it. When he used to find full evidence from the Qur'ān and Sunnah on a certain issue, he would openly criticize his opponents. Sometimes his manner of expression used to be harsh. Some historians have criticized him severely for his harshness. One scholar states: "Bearing in mind that the Shaykh has criticized the imāms:

لهذا تجد مؤلفاته ليس عليها نور العلم، ومن ثمة نهى عن مطالعتها كثير من العلماء والأولياء.

You do not find the effulgence of knowledge in his writings. Consequently, many 'ulamā' and Auliyā' prohibit studying his books.

However many senior and eminent 'ulamā' have refuted this and said that differences among the 'ulamā' as regards subsidiary matters are a mercy in the field of knowledge. The Sharī'ah permits the 'ulamā' to clarify their stand through proofs. Furthermore, the Shaykh's objections against other imāms are not out of fanaticism but for the sake of clarifying proofs. This approach can be found among early and latter day scholars. The Shaykh was undoubtedly a distinguished Hadīth expert and jurist whose writings are filled with pearls of knowledge. He has no equal in his investigation of issues. He is enumerated among those 'ulamā' whose services in propagating external and internal sciences, proliferating the Sunnah and putting an end to bid'at have been acknowledged.[1]

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[1] Maulānā 'Abd al-Malik Sāhib Karachi: *Shakhsiyyāt Afghanistan Kī Rūh Parwar Yāde*, p. 437.

Sufism

Mullā ʿAlī Qārī *rahimahullāh* took benefit from the Sufi masters of his time. He strived in the field of Sufism and reached a level of erudition in it. All sections of the community – the masses and the elite – acknowledged his spirituality.

In short, Mullā ʿAlī Qārī *rahimahullāh* combined the Sharīʿah and the Tarīqah and surpassed his contemporaries. Nawāb Siddīq Hasan Khān Sāhib *rahimahullāh* writes in his *Ittihāf an-Nubalā' al-Muttaqīn*:

هو الجامع للعلوم العقلية والنقلية، والمتضلع من السنة النبوية، وأحد علماء الأعلام، وجماهير أولي الحفظ والأفهام.

He combined the rational and traditional sciences. He was an expert in the Sunnat and was one of the eminent ʿulamā' who possessed an excellent memory and understanding.

Maulānā ʿAbd al-Hayy Lucknowī *rahimahullāh* writes:

> It becomes clear from *Kitāb Khulāsah al-Athar fī Aʿyān Qarn al-Hādī ʿAshar* and other books that Shihāb ad-Dīn Ramlī *rahimahullāh* and Mullā ʿAli Qārī *rahimahullāh* were from among the revivers of Dīn in the eleventh century.

Mullā ʿAlī Qārī had an overwhelming disposition of abstinence and piety. He was naturally inclined to contentment. After his academic occupations, he used to spend a lot of time in worship. He abstained from intermingling too much with people.

Written Works

Mullā ʿAlī Qārī *rahimahullāh* wrote many books. Some of his important works are listed below:

١. مرقات المفاتيح لمشكاة المصابيح.

٢. الموضوعات.

٣. جمع الوسائل في شرح الشمائل.

٤. شرح الشفاء.

٥. الحزب الأعظم والورد الأفخم لانتسابه وإسناده إلى الرسول الأكرم.

Teachings

His major achievement is his book *Mirqāt al-Mafātīh fī Sharh Mishkāt al-Masābīh* which has been widely accepted by the 'ulamā'. It contains many discussions on Sufism and he quotes the sayings and statements of Sufi masters quite often. Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to quote some of them with real emotion in his assemblies. I take the honour of quoting some of them to serve as examples.

In his explanation to the following Hadīth, Mullā 'Alī Qārī *rahimahullāh* writes:

من نفس عن مؤمن كربة من كرب الدنيا...الحديث (مشكوة: ٣٢)

Whoever removes a worldly worry from a believer...

قال بعض العارفين: لا يخفى أن المعسر وصاحب الكربة هو المريد في وادي الغربة المحتاج إلى قطع العقبات النفسانية والمنازل الظلمانية والنورانية، كما اشتهر عن الكتاني أن بين العبد والحق ألف مقام من نور وظلمة ويتلقاه الوساوس والهواجس، فعلى شيخه أن ينفس كربة الوساوس عنه بأمره بترك المبالاة بها والتأمل في الحجج العقلية والأدلة النقلية إن استهاله، واستدامة الذكر والإبتهال إلى المولى، ويسهّل عليه

سواء الطريق ويذيقه حلاوة التحقيق حتى يسطع في قلبه أنوار القلوب ويطلع في سره شموس الوصول إلى المحبوب. (مرقات: ١\٤١٤)

Some Sufi masters said: It is not a hidden fact that a person in difficulty and who has been afflicted by a calamity is a murīd who is lying down in the valley of estrangement. He needs to cut through the psychological barriers and the dark and effulgent stations. The following statement of Kattānī rahimahullāh is quite well-known: "There are 1 000 stations of light and darkness between a servant and Allāh taʿālā." The servant has to face whisperings and inundations in order to traverse those stations. It is necessary for a shaykh to remove his murīd from the torment of whisperings by instructing him not to bother in the least about those whisperings. He must instruct him to concentrate on rational and traditional proofs if he has the capability to do this. The shaykh must instruct him to remain constant in the remembrance of Allāh taʿālā and to cry before Him. The shaykh must make the path easy for him and make him taste the sweetness of realization and conviction until the effulgence of the hearts shine brilliantly on his heart, and the sun of reaching the Beloved rises from his internal self.

Note: Glory to Allāh! Look at how beautifully he described the programme to be followed by a murīd. At the same time, it becomes clear that in the course of treading the path, a seeker most definitely needs the guidance and steering of a shaykh. If not, there is not only the possibility but a severe danger of his wandering and going astray. It is therefore essential for a seeker to resort to a guide who would help him to tread the path. Hadrat Maulānā Muhammad Ahmad Sāhib *nawwarallāhu marqadahu* encourages towards this very beautifully and eloquently in the following couplet:

> You will not be able to tread the path of love by yourself. I am treading this path, come and join me.

The same theme is conveyed by Shaykh Rūmī *rahimahullāh* as a warning:

> The person who steps onto this path without a companion will spend his entire life without having an inkling of what love is.

(compiler)

Following The Sunnat – The Cause of Real Happiness

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين، تمسكوا بها وعضوا عليها بالنواجذ. (مشكوة: ص ٣٠)

Keep to my Sunnat and the way of the rightly-guided caliphs. Cling firmly to it.

Mullā ʿAlī Qārī *rahimahullāh* explains the meaning of following the Sunnat and expounds on its effects. He writes in this regard:

لأن تحصيل السعادات الحقيقية...منوط باتباع السنة بأن يمتثل الأمر على مشاهدة الإخلاص، ويعظم النهي على مشاهدة الخوف. (مرقات المفاتيح: ج ١، ص ٣٧٤)

The meaning of following the Sunnat is that a person must carry out the injunctions of the Sharīʿah with absolute sincerity, and abstain from its prohibitions in a manner which enables him to view fear within himself.

In other words, he must fear the prohibitions of the Sharīʿah in such a way that it is as if he can see the punishment which is set aside for committing those prohibitions. Mullā ʿAlī Qārī *rahimahullāh* goes one step further and says:

Following the Sunnat is not confined to carrying out the orders. Rather, it means that the person must have a concern and worry to follow in the footsteps of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The person must follow him in all his moments of activity and non-activity – even his times of sleep and wakefulness. It is as though he must bridle his self with the rein of the Sharīʿah (so that he moves by its instruction and stops by its instruction). Consequently, his heart will be coated with the highest form of character, and then become polished and illuminated through the effulgence of dhikr and cognition. Following on from this – as per the Hadīth "When it [the heart] is sound, the entire body becomes sound" – all the body parts start practising on the equitable law of the Sharīʿah. Together with this, the person himself becomes a just and equitable person. This results in a balanced disposition in accordance with the Sunnat in the heart. (This is also known as affinity with Allāh *taʿālā*). It is one of the effects of Allāh's munificence. Within this disposition and affinity there develops the capability to accept spiritual facts and realities. The person then develops the capability of having the spirit of Allāh *taʿālā* being blown into him – a gift which is reserved for those of Allāh's special servants who tread the path in the most beautiful way.

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* writes:

Just as an equitable and prescribed condition develops in the heart by virtue of following the just Sharīʿah, and it becomes fruitful for every type of rectitude; the opposite also holds true. That is, by following an unjust law, an unjust and non-prescribed (in fact, blameworthy) condition develops in the heart. The fruits of which are mischief, corruption, disputes,

arguments and so on – as witnessed by ourselves in these times.

In short, the acquisition of true happiness is dependent on following the Sunnat. To put it in other words, wellbeing in both worlds is dependent on following the Sunnat. It is only when a person follows the Sunnat will he experience spiritual and physical health and wellbeing, and his heart will acquire real life.

He says further on: This happiness via the emulation of the Sunnat will be acquired when a person remains aloof and far from the company of a person who wastes his time, and abstains from all those means which causes confusion and disorder in the heart. Someone rightly said:

> As far as possible, stay far from bad company. An evil companion is more harmful and more destructive than the worst of snakes.[1]

Respect And Honour For The Qur'ān – A Cause of Honour And Greatness

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

إن الله يرفع بهذا الكتاب أقواما ويضع به آخرين. (رواه مسلم، مشكوة: ص ١٨٤)

Allāh taʿālā elevates some people through this Book [Qur'ān] and debases others.

Mullā ʿAlī Qārī *rahimahullāh* writes in this regard:

This refers to those who believe in it, respect and honour it, and practise on its injunctions. The Book refers to the Qur'ān which enjoys the highest position as regards its honour, greatness and clear proofs and evidences. Allāh *taʿālā* will elevate some people through

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[1] *Ta'līfāt Muslihul Ummat*, vol. 3, p. 320.

it and debase others. In other words, He will confer high ranks in this world and in the Hereafter to a large number of people. He will bless them with a pure and wholesome life in this world. In the Hereafter He will include them among those whom He has favoured. As for those who are not like this, they will be lowered and reduced to the lowest of the low. Allāh *taʿālā* says that He leads astray many people through it and guides many others.

This Qur'ān is sweet water for the beloveds (they are satiated through it) and blood for those who are deprived. Allāh *taʿālā* says in this regard: We have revealed in this Qur'ān that which is a cure and mercy for the believers. As for the unjust, it increases them in loss.

ʿAllāmah Tībī *rahimahullāh* states that the person who reads the Qur'ān and practises on it with sincerity will be blessed with loftiness from Allāh *taʿālā*. As for the one who reads it merely for show and does not practise on it, Allāh *taʿālā* will debase him.[1]

Note: Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib Allāhābādī *rahimahullāh* writes in his explanation to the above Hadīth:

We learn from this Hadīth that the Qur'ān has two qualities. Believing in it, respecting and honouring it, and reciting it results in greatness and loftiness for the person. Rejecting, abstaining from respecting it and not reading it causes debasement. Today we find ourselves humiliated and disgraced, and we do not enjoy any value in the world. Outsiders are not the cause of this. Rather, we ourselves have brought this condition on ourselves. We have severed our bond with the Qur'ān. We disregard showing respect to it, reading it and

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[1] *Mirqāt*, vol. 5, p. 12.

acting on its injunctions. Thus, the speech of Allāh *taʿālā* is also displeased with us. It has deprived us of its blessings. Our disregard and inattention towards it have resulted in our disgrace and humiliation.

The Importance of Dhikr

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

ألا أنبئكم بخير أعمالكم (مشكوة: ١٩٨)

Do you want to know what your best deeds are?

In explaining this Hadīth, Mullā ʿAlī Qārī *rahimahullāh* writes on the importance of dhikr and quotes the words of Ibn Mālik *rahimahullāh* who says that the dhikr of Allāh *taʿālā* as mentioned in this Hadīth refers to dhikr with with heart. He writes:

المراد الذكر القلبي فإنه هو الذي له المنزلة الزائدة على بذل الأموال والأنفس لأنه عمل نفسي وفعل القلب الذي هو أشق من عمل الجوارح، بل هو الجهاد الأكبر. لا الذكر باللسان المشتمل على صياح وانزعاج وشدة تحريك العنق واعوجاج كما يفعله بعض الناس زاعمين أن ذلك جالب للحضور وموجب للسرور، حاشا لله، بل سبب الغيبة والغرور. (مرقاة: ٥\١٥٢)

In this Hadīth Rasūlullāh sallallāhu ʿalayhi wa sallam refers to the dhikr of Allāh taʿālā as the best of deeds. This refers to dhikr with the heart because this is what enjoys a loftier position than spending one's wealth and sacrificing one's life. This is because it is an action of the self and a deed of the heart. It is more difficult than actions with the external body parts. In fact, it is the greatest jihād. It does not refer to dhikr with the tongue which entails shouting, getting stirred up, moving the neck vigorously and bending it as done by certain people who allege that all this draws the presence of Allāh taʿālā and brings joy. May Allāh taʿālā save us from

such ignorance. It actually causes more aloofness from Allāh taʿālā and results in arrogance.

Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* says that it seems from these words of Ibn Mālik *rahimahullāh* that dhikr with the heart alone is praiseworthy and acceptable, while dhikr with the tongue is absolutely blameworthy and not worthy of any consideration. Mullā ʿAlī Qārī *rahimahullāh* refutes this as follows:

ولا شك أن الذكر يطلق على الجناني وعلى اللساني، وأن المدار على القلب الذي يتقلب بسبب ذكر المذكور من الغيبة إلى الحضور، وإنما اللفظي وسيلة لحصول الوصول وصلة. واختلف المشائخ في أيهما أفضل بالنسبة إلى المبتدي، وإن كان ينتهي المنتهي أيضا الذكر القلبي، وأما الأمور البدعية والأغراض الدنيوية فخارجة عن الأنواع الذكرية، ولا ريب أن الجمع بينهما أكمل، وفي تحصيل المثوبة أفضل، والظاهر أنه المراد ههنا...الخ.

Dhikr undoubtedly applies to both with the heart and the tongue. However, the basis is on dhikr of the heart through which the person is conveyed from absence to presence [of Allāh taʿālā]. Verbal dhikr is a means to acquiring proximity [to Allāh taʿālā] and a bond to Him. (This is why it [verbal dhikr] is also of importance). The Sufi masters differ as to which of the two is superior for the novice. However, they agree that the dhikr of the master terminates at dhikr with the heart. Whether dhikr with the tongue or the heart – if any are adulterated by innovations and worldly motives, they are out of the categories of dhikr. There is no doubt about the fact that joining the both [dhikr with the heart and the tongue] is more perfect and superior for the sake of acquiring reward. Obviously this is what is meant here [in the Hadīth under discussion].

He goes on to explain the reason for this: The striving and fighting which are mentioned in the Hadīth are not devoid of dhikr with the heart unless the Hadīth is explained thus: The dhikr of the heart – which is an internal jihād - of such a person is superior to his external jihād.

Thus, the theme of this Hadīth is now similar to another statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam* wherein he said that a person has a pocket full of dirhams which he distributes in charity. Another is engaged in Allāh's dhikr. The one engaged in dhikr is superior to the one giving in charity.

He states further on that this explanation also puts an end to the bewilderment of Ibn Hajar *rahimahullāh* because he was quite perplexed that if the Qur'ān is included in dhikr, then it is undoubtedly superior to other actions of the tongue. However, one has to consider whether it is superior to other types of worship such as spending in charity, sacrificing one's life and so on, because the contrary is gauged from the statements of our imāms.

The Virtue of Dhikr

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

إذا مررتم برياض الجنة فارتعوا، قالوا: وما رياض الجنة؟ قال: حلق الذكر. (رواه الترمذي، مشكوة: ١٩٨)

"When you pass by the gardens of Paradise, you must graze." The Companions asked: "What are the gardens of Paradise?" He replied: "The circles of dhikr."

Hadrat Mullā ʿAlī Qārī *rahimahullāh* writes under this Hadīth:

Dhikr and the place of dhikr are mentioned in a general sense. They refer to what is said in another Hadīth. Hadrat Abū Hurayrah *radiyallāhu ʿanhu* narrates that

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "When you pass the gardens of Paradise, you must graze." I asked: "What are the gardens of Paradise?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The masājid." I asked: "What is the meaning of grazing there?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Saying:

سُبْحَانَ اللهِ، وَالْحَمْدِ لِلهِ، وَلَا اِلٰهَ إِلَّا اللهُ، وَاللهُ اَكْبَرُ

Look, even in this Hadīth we learn the virtue of saying these words verbally. How, then, can dhikr with the tongue be considered to be useless and a waste of time?!

Hadrat Mullā ʿAlī Qārī *rahimahullāh* quotes a statement of ʿAllāmah Nawawī *rahimahullāh* wherein he says: We learn from this Hadīth that just as it is desirable to engage in dhikr, it is desirable to sit in the assembly of those who are engaged in Allāh's dhikr. He then explains dhikr as follows:

وهو يكون بالقلب وقد يكون باللسان، وأفضل منهما ما كان بالقلب واللسان جميعا، فإن اقتصر على أحدهما فالقلب أفضل، وينبغي أن لا يترك الذكر باللسان مع القلب بالإخلاص خوفا من أن يظن به الرياء، وقد نقل عن الفضيل: ترك العمل لأجل الناس رياء، والعمل لأجل الناس شرك. والإخلاص أن يخلصك الله عنهما. لكن لو فتح الإنسان على نفسه باب ملاحظة الناس والإحتراز عن طرق ظنونهم الباطلة لانسدّ عليه أكثرُ ابواب الخير. (مرقاة: ١٥٥\٥)

Dhikr is sometimes with the heart and sometimes with the tongue. The superior of the two is dhikr with the heart and tongue together. If the person confines himself to one of the two then dhikr with the heart is superior. Together with dhikr with the heart, the person must not leave out dhikr with the tongue with sincerity merely out of fear that it would be construed as ostentation. Fudayl rahimahullāh said: "To abstain from doing an action

because of people is ostentation. To do an action for the sake of people is polytheism." Sincerity means that Allāh taʿālā must save you from both (i.e. you must neither do any action for the sake of people nor leave it out of fear for people). This is because if a person were to open the door of people's observations, and worries about their baseless thoughts, most of the doors of good will be shut on him.

Hadrat Mullā ʿAlī Qārī *rahimahullāh* says further:

وروي أن بعض المريدين قال لشخيه: أنا أذكر الله وقلبي غافل، فقال له: أذكر واشكر أن شغل عضوا منك بذكره، واسئله أن يحضر قلبك. (مرقاة: ١٥٥\٥)

A murīd said to his shaykh: "I engage in Allāh's dhikr but my heart is heedless." The shaykh said: "Continue with your dhikr and thank Allāh taʿālā for enabling a part of your body to be occupied in His dhikr. And supplicate to Him to bless you with presence of heart as well."

Note: I say: This is the real point of cognition. The shaykh was also a Sufi master and was aware of the reality. He knew that dhikr with the tongue is really the way to achieve dhikr with the heart. This is why he instilled its value in his murīd's mind but did not allow him to remain satisfied with it.

Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh* used to explain the benefit of verbal dhikr as follows: "If the part which was used for verbal dhikr [tongue] goes to Paradise, is it possible for the remaining body parts to go to Hell?" This is why dhikr with the tongue must be considered to be a boon, and at the same time we must strive for dhikr with the heart.

Someone asked Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* about the following couplet:

> If *tasbīh* is only made with the tongue while the heart is thinking of one's cows and donkeys, what effect can such a *tasbīh* have?

Look at the beautiful reply of Hadrat Thānwī *rahimahullāh*

> Although the heart has become a cow-pen, the dhikr which the tongue is occupied in will certainly be beneficial and effective.

There are many other texts and investigations which Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to relate to us and quote in his writings. If a person studies Hadrat Maulānā's writings, he will certainly derive blessings from them. Inspiration is from Allāh *taʿālā* alone.

Demise

Hadrat Mullā ʿAlī Qārī *rahimahullāh* passed away in Makkah Mukarramah in 1014 A.H. and was buried in Jannatul Muʿallā. May Allāh *taʿālā* illuminate his resting place.

When other ʿulamā' received news of his death then, as per their madh-hab, they performed janāzah salāh in abstentia in Azhar University. Four thousand people attended this salāh. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Muqaddamah al-Hisn al-Aʿzam* translation of *al-Hizb al-Aʿzam* of Mullā ʿAlī Qārī, p. 35.

Hadrat Shaykh Ibrāhīm Muhaddith Akbarābādī

Name And Lineage

His name is Ibrāhīm ibn Dāwūd Qādirī Abul Makārim Mānikpūrī and then Akbarābādī. He was from among the distinguished 'ulamā' in jurisprudence, Hadīth and Arabic.

Education And Training

He was born in Mānikpūr, Partāb Ghar and grew up there. He studied under the local 'ulamā' and then proceeded to Baghdad where he studied Hadīth and tafsīr for two and half years. He then proceeded to the Haramayn Sharīfayn where he performed hajj and visited the grave of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He went to Cairo where he studied under Shaykh Shams ad-Dīn 'Alqī *rahimahullāh* and received permission from Shaykh Muhammad ibn Abil Hasan Bakrī Shāfi'ī *rahimahullāh*. He then travelled to Makkah and remained in the company of Shaykh 'Abd ar-Rahmān ibn Fahd Maghribī *rahimahullāh*, Shaykh Mas'ūd Maghribī *rahimahullāh* and Shaykh Ibn Husām ad-Dīn Muttaqī *rahimahullāh*. All these personalities conferred permission to him. He went to Egypt a second time and remained there for 24 years, teaching and propagating.

Merits And Virtues

He used to go every year to Makkah to perform hajj. Allāh *ta'ālā* then rekindled his love for his homeland, India, so he returned. He settled down in Akbarābād where he continued teaching, lecturing and advising. Many people benefited from him and acquired various sciences from him as stated in *Gulzār Abrār*. Budāyūnī says in *Muntakhab at-Tawārīkh* that he was a very righteous and pious person, an ardent worshipper, religious and an excellent teacher. He spent his life teaching Islamic sciences, especially Hadīth.

Enthusiasm For Enjoining Good And Prohibiting Evil

He constantly occupied himself in enjoining good and prohibiting evil. He used to remain very far from singers and musicians. He said that on one occasion he was invited by King Akbar. When he went there he paid no regard whatsoever to the protocol which is normally followed in the assemblies of kings. He went before him and addressed him by instilling Allāh's fear in him and causing him to yearn for Allāh *taʿālā*.

Demise

He passed away in Akbarābād on 29 Dhū al-Hijjah 1001 A.H. and was buried there. He was 86 years old at the time as stated in *Gulzār Abrār*. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Giyārwhī Sadī ke 'Ulamā' Barr Saghīr, tarjumah Nuzhatul Khawāṯir*, vol. 5, p. 46.

Hadrat Malik Mahmūd Piyāro Ahmadābād

Name And Lineage

His name is Malik Mahmūd Piyāro and he was the son of the minister, Dār al-Mulk Khāndes.

Birth And Education

He was born in Burhānpūr and grew up here. When he reached the age of understanding, his father appointed the local 'ulamā' for his education. He commenced with learning how to read the Qur'ān and then memorized it. He then studied Persian and other sciences to the level of perfection. He was an expert in the Persian language and was a master writer of his time. Remembering the names of narrators, balance in temperament, level-headedness, and the ability to identify talent were some of his sterling and excellent qualities.

Ministerial Post

After his father passed away, the governor of Burhānpūr appointed him to take his father's place as the minister. Although he was fully qualified for it, he was not inclined in this direction. This is why he found the work difficult from the very beginning and was constantly thinking of giving it up.

In the course of this time he happened to meet Hadrat Shāh Mansūr Majdhūb *quddisa sirruhu*. The moment the latter set eyes on him he said: "O Mahmūd! Come with the Persian which you acquired just recently." He replied: "I have just purchased the *Mathnawī* of Maulānā Rūm."

He took the book and went to Hadrat Shāh Mansūr. The latter ordered him to open it and read. After reading a few lines, Hadrat Shāh Mansūr said: "Keep this book with you always and you will very easily obtain salvation from the trapped position in which you

find yourself in. This is because it is a key to the recognition of Allāh *taʿālā*."

Malik Mahmūd did what he was told and within a few days of studying it, his heart discarded the worldly position completely. He handed in his resignation as a minister and opted for a life of a dervish.

Bayʿat And Khilāfat

After some time, acting under the recommendation of Hadrat Shāh Mansūr, he proceeded to Ahmadābād. He pledged bayʿat at the hands of Hadrat Sayyid ʿArab Bukhārī (who was the grandson and deputy of Hadrat Qutb ʿĀlam Bukhārī). He was conferred with khilāfat after acquiring spiritual blessings from him. In this way, his specific spiritual lineage was the Suhrawardīyyah Bukhārīyyah. However, he did acquire khilāfat from several other spiritual orders. He was especially attached to the Maghribīyyah Sufi masters and the Bukhārīyyah Sayyids.

Visit to Haramayn Sharīfayn

He was overwhelmed by a desire to visit the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He left Ahmadābād and reached Haramayn Sharīfayn. He performed hajj and visited Madīnah. He then began travelling around the Arab lands. He met ʿulamā' and righteous people, benefited from their company, and returned to India after some time.

Stay in Ajmer

He went to Ajmer on his return. He visited the grave of Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* and settled down there. By virtue of his piety and merits, he was accepted to serve at the Dargāh Sharīf. He then left and went to Māndogadh where he had the honour of meeting Mullā Ghauthī. He left after some time and reached Ahmadābād in 985 A.H. where he remained for the rest of his life.

Habits And Character

He was a hāfiz, an expert writer, and from among the senior scholars of his time. He used to keep his heart aloof from worldly matters and used to thoroughly enjoy the company of the pious elders of Dīn. His teachings conveyed thousands of people to their objective – Allāh *taʿālā*.

Demise

He passed away in 1001 A.H. in Ahmadābād and was buried there.[1]

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 281.

Hadrat Sayyid Jalāl ad-Dīn Māh-e-ʿĀlam Ahmadābādī

Name And Lineage

His name is Sayyid Jalāl ad-Dīn, his *kunnīyyat* is Abū Muhammad and his title is Māh-e-ʿĀlam.

Birth

He was born in Dhū al-Qaʿdah 959 A.H. in Ahmadābād, Gujarat.

Education And Training

When he was young, he studied Arabic and literary sciences from Maulānā Wajīh ad-Dīn ʿAlawī Gujarati *rahimahullāh* and other ʿulamāʾ. He became a practising ʿālim. After completing his studies, he acquired tasawwuf under Hadrat Sayyid Sher Muhammad ibn Sayyid ʿArf Shāh ibn Sayyid Muhammad Zāhid *quddisa sirruhu*, became his murīd and was conferred with khilāfat from him. He acquired other spiritual sciences from Maulānā Wajīh ad-Dīn ʿAlawī *rahimahullāh*. In this way he became an expert Sufi. He revived the khānqāh of Hadrat Shāh ʿĀlam and embellished the place which was left behind by him. During the rule of Akbar, the Khān Aʿzam of Gujarat appointed him as the head of the royal khānqāh.

Character

He was a man of supernatural feats, a man of integrity and praiseworthy qualities. He was matchless as regards his generosity and magnanimity. He did not keep utensils and other similar effects in his house because of his excessive generosity. Whatever income he received was distributed among the poor and needy. He would not store anything

The author of *Mirʾat Ahmadī* writes that Maulānā Sayyid Abū Turāb Shīrāzī hosted him on one occasion. Other ʿulamāʾ and Sufi masters were also invited. It

was a bitterly cold day. All the guests were wearing warm clothes and Kashmiri woollen cloaks and overcoats. They were wrapped in shawls and head coverings. Sayyid Jalāl ad-Dīn was also dressed in a similar way. On the way, an unclothed pauper begged him. He removed his Kashmiri cloak immediately and gave it to him. The beggar was overjoyed. The Shaykh entered the assembly with just one long robe. The host and other guests welcomed him, and seated him with utmost respect.

A cold wind was blowing at the time, there was a pause in the eating, the ʿulamā' and Sufi masters were engaged in academic discussions, and coffee and qahwah was being passed around. Maulānā Shīrāzī said to the principal of his khānqāh, Sayyid Muhammad Amīn, to obtain a shawl for Hadrat because it was extremely cold. Sayyid Muhammad Amīn got up from the assembly, went outside and was wondering where he could obtain a shawl from. He was still in his thoughts when a murīd came to him, handed a shawl and said: "I have brought this as a gift for Hadrat. I have been waiting here for quite some time." Sayyid Muhammad Amīn took the shawl, went in and wrapped it around Hadrat. When Sayyid Muhammad Amīn related this incident to his friends after a few days, they all acknowledged that it was a miracle of Hadrat.

The Shaykh lived an ascetic life. He used to place his trust in Allāh *taʿālā* and never begged from any rich or poor person.

Demise

He departed from this temporary world on the night of 14 Dhū al-Qaʿdah 1003 A.H. He was buried at the foot

of his forefather's grave in Patwah, Ahmadābād. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 242.

Hadrat Shaykh Auliyā' Shattārī Burhānpūrī

Name And Lineage

His name is Shaykh Auliyā' Shattārī. He is affiliated to the family of Hadrat Shaykh al-Islam Khwājah ʿAbdullāh Ansārī ibn Maulānā Shams ad-Dīn Lāhorī *rahimahullāh*.

Bayʿat And Khilāfat

After completing his studies he went and pledged bayʿat at the hands of Hadrat Shāh Lashkar Muhammad ʿĀrid *quddisa sirruhu*. After occupying himself in dhikr and spiritual instruction for some time, he acquired spiritual blessings and was conferred with the honour of khilāfat. He belonged to the Shattārī spiritual order.

Patience And Reliance

He was an extremely patient person who placed his trust in Allāh *taʿālā*, was content with whatever he had, and pleased with the decrees of Allāh *taʿālā*. One day he received the sorrowful news of the death of his son and son-in-law in a battle. He received this news with full acceptance without any change in his demeanour. He read the letter bearing this tragic news to his wife by saying to her that he brought a gift to her from Allāh *taʿālā*.

Habits And Character

He was a man of honesty and integrity who led a life of solitude. He led an ascetic life in both poverty and affluence, and was an ardent worshipper and righteous person. Conveying benefit to people was his main work.

Demise

He passed away in 1004 A.H. in Burhānpūr and was buried here. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 300.

Hadrat Shaykh ʿAbd al-Karīm Burhānpūrī

Name And Lineage

His name is Shaykh ʿAbd al-Karīm. He is the righteous son of Hadrat Shāh Shahbāz ibn Malik ʿAbd al-Quddūs Ilāhī Gujarati *rahimahullāh*.

Birth

He was born in Burhānpūr in 908 A.H.

Education And Training

He studied all the arts and sciences under the tutorship of his learned father, and became a qualified ʿālim within a short time.

His father loved him intensely and therefore supervised him all the time. When he was a young boy, he climbed a tree to watch a few elephants fighting. He suddenly fell from the tree and landed on his head, but his head was not injured in the least. He expressed his thanks to Allāh *taʿālā* for having saved him. When he returned to his house, he related the entire incident to his father and said: "Allāh *taʿālā* saved me or else I could have lost my life." The father replied: "You are correct, however eternal help from Allāh *taʿālā* does not come without a cause. The reason why you did not get injured is that I transferred the power of my hands to my eyes and brought you down slowly from the tree to the ground. The ability to accomplish such things is given to the person who is embellished with the name of Allāh – *Bāsit*."

Note: It is possible for the Ahlullāh to carry out such acts. In fact, it is a supernatural feat and a bounty from Allāh *taʿālā*. This is the grace of Allāh *taʿālā* which He confers on whomever He wills. May Allāh *taʿālā* bless us with spiritual bounties of this nature. It is certainly not difficult for Him. (compiler)

Bayʿat And Khilāfat

After completing his external studies, he pledged bayʿat at the hands of his father, remained in his service and occupied himself in acquiring internal and spiritual sciences. When he reached a level of expertise in this field, he was conferred with khilāfat. He belonged to the Suhrawardī and Chishtī spiritual order.

Greatness And Popularity

One night he saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. He noticed a serious tribulation from which no one was saved. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was standing alone at a shop. The moment Shaykh ʿAbd al-Karīm saw him, he ran towards the shop and said: "O Rasūlullāh! Climb onto my shoulder so that I could carry you out of this crowd and disorder." Rasūlullāh *sallallāhu ʿalayhi wa sallam* accepted his offer. When he woke up from this dream he related it to Shaykh Kamāl ad-Dīn Sindhī who was a righteous interpreter of dreams. He interpreted it as follows: The tribulation of bidʿat will spread so profusely that every person – big and small – will get caught up in it. (except for the one whom Allāh *taʿālā* saves, as was the case with Hadrat Shaykh ʿAbd al-Karīm Sāhib *rahimahullāh*. Inspiration is from Allāh *taʿālā* alone – compiler)

Meeting With Hadrat Khidr

He constantly met Hadrat Khidr *ʿalayhis salām* from the beginning of his life until the end. He did not relate this to anyone except his respected confidant.

Habits And Character

He would always take a bath on Fridays and never missed it until the age of 80. Furthermore, he never missed the *takbīr-e-ūlā* – the first *takbīr* marking the commencement of salāh. He was a very hospitable person who would always feed five or six poor people

daily from his special kitchen. He did this until the end of his life. He was extremely reliant on Allāh *taʿālā* and most content with whatever he received. He carried out the injunctions of the Sharīʿah through his words and actions – from head to toe. He spent his entire life in the worship of Allāh *taʿālā* in accordance with the Sharīʿah without extending his hand to any wealthy person. Whatever he received in cash or kind during the day, he would ensure he distributed it among the poor until nothing was left by the evening. As for the wealth he received at night, he would pass it on to the poor. His day would not be spent well if he did not do this. He never related whatever divine blessings and spiritual light he received from the beginning of his journey in tasawwuf until the end of his life.

Demise

He passed away at the age of 96 on 12 Shaʿbān 1004 A.H. in Burhānpūr. May Allāh *taʿālā* shower His mercy on him.

Grave

His grave is to the north of the city – Burhānpūr – near the grave of his father. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p.307.

Hadrat Shaykh Tāhir Muhaddith Sindhī Burhānpūrī

Name And Lineage

His name is Shaykh Tāhir and his father's name is Shaykh Yūsuf ibn Rukn ad-Dīn.

Birth And Education

He was born in Bātbāyā Narī, Sindh (in present day Pakistan) around the year 920 A.H. He grew up here and studied the primary Arabic and Persian texts under his father.

He then proceeded to the 'ulamā' of Sindh. When he was still a young boy, he accompanied his father and his brother, Shaykh Tayyib, to Hadrat Shaykh Shihāb ad-Dīn Sindhī *rahimahullāh*. He requested Shaykh Shihāb ad-Dīn to teach him *Sharh Shamsīyyah*, but the Shaykh did not consider it appropriate for him. Instead, he began teaching him the well-known book of Hadrat Imām Ghazzālī *rahimahullāh* – *Minhāj al-'Ābidīn*. He remained with the Shaykh for some time until he studied the entire book and then returned to his hometown.

Note: This is probably the last of Imām Ghazzālī's written works. Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh *rahimahullāh* used to teach it to us. May Allāh *ta'ālā* inspire us to practise on its teachings. Āmīn. (compiler)

Stay in Ahmadābād

When King Humāyūn suffered defeat at the hands of Sher Shāh Sūrī he proceeded through Lahore in 949 A.H./1546 and went to Sindh. Conflict and insecurity spread through the country and people began leaving the area for other regions. The Shaykh together with his brother and relatives left their hometown in 950 A.H., went to Gujarat and settled down in Ahmadābād.

Meeting With Hadrat Ghauth al-Auliyā'

Hadrat Ghauth al-Auliyā' Muhammad Ghauth Gawālyārī *quddisa sirruhu* was in Ahmadābād at the time. He was well-known for his piety and seniority. Hadrat Shaykh Tāhir went to meet him. On seeing him, the latter said:

> The glass of his heart is extremely pure. How excellent it would be if the drink (of love and recognition of Allāh) was poured into it!

Hadrat Shaykh Tāhir was an extremely pious and upright person and was offended by this statement of Hadrat Ghauth al-Auliyā'. The thought crossed his mind that it was inappropriate for such a senior Sufi master to make reference to *Umm al-Khabā'ith* (alcohol) in his assembly. However, he kept silent and left after a short while. He did not go to meet Hadrat Ghauth al-Auliyā' again. When he decided to settle down in Ahmadābād a second time, he thought to himself: Allāh *ta'ālā* makes mention of alcohol in the Qur'ān and the Ahādīth of Rasūlullāh *sallallāhu 'alayhi wa sallam* also make references to it. If Hadrat Ghauth al-Auliyā' speaks about it in his assembly, there can be no objection against him. The desire to go and meet him was rekindled in his heart. When he went to meet Hadrat Ghauth al-Auliyā', the latter said to him: "You had left, but I did not allow you to leave spiritually. This is why you came back."

Bay'at And Khilāfat

Hadrat Shaykh Tāhir eventually pledged bay'at at the hands of Hadrat Ghauth al-Auliyā'. He remained in his company, traversed the various stations of spirituality and reached the lofty levels in the most exceptional manner. He derived spiritual blessings from him and was conferred with khilāfat in the Shattārī spiritual order and received permission [to induct disciples] in

fourteen spiritual lineages. He left Ahmadābād after some time, went to the city of Baydar in Decca and stayed in the service of Makhdūm Jiyo Shaykh Ibrāhīm ibn Shaykh Muhammad Multānī *rahimahullāh*. He received khilāfat in the Qādirīyyah order from him. In this way, he belonged to the Shattārīyyah and Qādirīyyah orders.

Note: We learn from this that a person can pledge bayʿat to several Sufi masters one after the other. It is an indication of a person's quest and thirst; not an indication of ingratitude and disrespect to the previous shaykh. (compiler)

After some time, he obtained permission from his shaykh to go to Aylach Pūr (presently known as Achal Pūr) which was the capital of the Barār region. The ruler of this region was Tafāl Khān. The latter welcomed him and used to visit him frequently. However, a war took place, resulting in disorder and chaos. Most of the inhabitants were banished. Acting under the request of ʿĀdil Shāh Fārūqī who was the governor of Burhānpūr, Shaykh Tāhir and his entire family came to Burhānpūr and settled down permanently. The king gave a magnificent palace to him and his family. He lived there until the end of his life. Remains of this palace can be seen to this day. His contemporaries such as Shaykh Tayyib Sindhī, Shaykh Mubārak Sindhī, Qādī ʿAbd al-Ghanī and others also lived in this palace. Since it was inhabited by these Sindhī seniors, it became known as Sindhiyā, and was later known as Sindhī Pūr. It is known by this name to this day.[1]

Note: By the will of Allāh *taʿālā*, Shāh ʿĀdil was a man whose qualities matched his name. He used to value

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 304.

and appreciate the ʿulamā' and Sufis. It is rulers like him who deserve to be referred to as "just kings" for whom special accolades are mentioned in the Ahādīth. Inspiration is from Allāh *taʿālā* alone. (compiler)

Character And Habits

He was an expert in the field of research and investigation, matchless in the station of tauhīd, and a chief among Hadīth experts. When he used to explain academic issues in an assembly, he used to explain points in a very satisfactory and convincing manner. When he used to study the books of other authors, he used to embellish them with his own beautiful and meaningful words. His speech used to be captivating, and his writings full of meaning. Countless seekers of external and internal sciences benefited from his lessons, lectures and company.

Knowledge, Virtue And Written Works

He was an expert and eminent scholar in the various religious sciences. He was matchless in the science of Hadīth in his era. It is said that he knew 2 000 Ahādīth from memory. This is why he was referred to as Ra'īs al-Muhaddithīn – the leader of the Hadīth experts. He wrote several books in Arabic and Persian on the subjects of Hadīth and jurisprudence. Some of them are:

1. Tafsīr Majmaʿ al-Bihār. This is an Arabic tafsīr of the Qur'ān in which he writes a commentary based on the points and statements of the Sufis. It is written totally in line with *Latā'if Qushayrī.*
2. Mukhtasar Qūt al-Qulūb.
3. Muntakhab Mawāhib Ladunyah.
4. Tafsīr Madārik. This is an extremely concise book written for his two sons, ʿAbdullāh and Rahmatullāh.

5. Mūjiz al-Qastalānī.
6. Multaqat Jamʿ al-Jawāmiʿ li as-Suyūtī.
7. Usāmā Rijāl Sahīh Bukhārī.

Note: Just look! Although these elders belonged to Sufi orders, they rendered sterling services in the fields of lecturing, admonishing, advising, writing and compiling. Comprehensiveness of this nature is becoming extremely rare. May Allāh *taʿālā* increase people of this nature. (compiler)

Extracts From His Tafsīr

The fundamental objective of writing *Aqwāl-e-Salaf* is to relate the statements and teachings of the personalities, or to quote admonitory gems from their writings so that the reader may benefit from their knowledge and practice.

This is why we are quoting a few extracts related to tafsīr from *Gulzār Abrār* which is a translation of *Adhkār Abrār* by ʿAllāmah Muhammad Ghauthī Shattārī *rahimahullāh*. I hope the reader will enjoy reading them. For the sake of brevity, only the Urdu translation is presented.

An explanation of:

فِيْ قُلُوْبِهِمْ مَّرَضٌ

In their hearts is an illness.

It is stated in *Tafsīr Rahmānī* that it refers to the hypocrites – there is a dearth of wisdom in their hearts and a profusion of base desires.

The following is mentioned in *Ihyāʾ*: It should be known that the two armies of anger and desires are sometimes completely obedient to the heart. In such a case they help and support the heart to tread as it wants to. Sometimes they disobey the heart out of their

rebelliousness and insurgence to the extent that they take control of the heart and demand its obedience to them. In such a situation the destruction of the heart is certain. The journey through which the heart could have attained eternal pleasure is now cut off because of its obedience to anger and desires.

The heart has another army comprising of knowledge, wisdom and reflection. The heart has the right to seek their help because they are the group of Allāh *taʿālā* against the above-mentioned two armies. The latter two join up with the army of Shayṯān. The person who does not seek the help of this army [of knowledge, wisdom and reflection] will find that anger and desires will take control of his self, he will certainly be destroyed and would have suffered a clear loss. The thoughts of most creations are seen to search for and come up with strategies and excuses for the sake of fulfilling the demands of their base desires. The intellects of most people are subjugated by their desires whereas they ought to have been subjugated by their intellects.

Ailments of The Heart

He explains the signs of ailments of the heart as follows: Every part of the body has been created for a specific action. A part of the body will be considered sick if it cannot carry out the action for which it was created. In the same way, the heart will be considered sick if it cannot carry out the action for which it was created. Actions of the heart are: knowledge, wisdom, cognition, Allāh's love, Allāh's worship, experiencing joy at worshipping Him, and to carry out all these things in total conformity with what is required of it.

The self (*nafs*) of man must be embellished with a quality which can distinguish man from animals. Man cannot distinguish himself from animals through the power to eat and the power to fight. However, to be able to recognize things according to their original nature is

what distinguishes him. It requires of him to understand the inventor and creator of things. It demands of him to understand the one who brought them into existence. He is none other than Allāh *taʿālā*. Therefore, if man understands and fathoms everything but has not recognized Allāh *taʿālā*, it is as if he understood nothing.

People have cast aside these sciences. They have become antiquated in today's times. People have become occupied in attempting a resolution to disputes which arise from following of desires by making their character a means. They then claim that this is fiqh (jurisprudence) while the actual fiqh of Dīn has been removed from all the sciences. The purpose of worldly jurisprudence was to use it as a means to remove other prohibitions so that people can be free to practise on fiqh of Dīn. But now they are merely confining themselves to this worldly jurisprudence as if it is essentially fiqh of Dīn.

Some books state: According to the Sharīʿah, the heart is actually like an outer form. We cannot rely on anything apart from the heart because Allāh's gaze is focussed on the heart. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Allāh *taʿālā* does not look at your outer forms. He looks at your hearts."

Thus, just as every part of the body suffers from an illness, the same can be said of the heart. The heart in itself is man in reality, and his body parts are also real. Thus, the heart has a heart on account of which it lives. A person cannot continue living if the head of his body is chopped off. The same can be said of the heart. The function of the head of the heart is to grasp unseen intricacies. Just as the senses of the head are subdivided, the perception is also subdivided. Perception is subdivided as follows: insight, remembrance, meditation, discernment and reflection.

Insight is the eye of the heart. Remembrance is the tongue of the heart. Meditation is the ear of the heart. Reflection is the thinking power of the heart. Discernment is the experience and actions of the heart. When Allāh *taʿālā* conveys good to a person, He opens both the eyes of the heart, enables the tongue to speak, gives the ears the ability to hear. When Allāh *taʿālā* wills to convey evil to a person, He sets a seal on his ears and eyes, and keeps him away from perceiving and fathoming. Withdrawal is also a spiritual ailment which is impaired by a pain in the heart. The more the withdrawal, the more the heedlessness. The heedlessness of the heart is like leprosy. The overpowering of corrupt thoughts are like lunacy for the head. When the head suffers from lunacy, its actions conflict with each other. The heart retracts on account of corrupt thoughts resulting in many acts of lunacy. The person becomes like a madman who is utterly confused and kept away from the recognition of Allāh *taʿālā*.

Another ailment of the heart is when it does not have noble thoughts of Allāh *taʿālā*. Another is when the heart becomes filled with avarice and greed. This creates the desire for more and more in the heart. It is not satiated by wealth and influence. Heedlessness is that desire which causes blindness to a person's insight. In other words, darkness enters it and its light is reduced through the smoke of desires of the self – just how the external eyes become dark when they are inundated by physical smoke.

Note: This is a good explanation which must be studied carefully. We ought to rectify every part of our body in line with Allāh's orders. (compiler)

Glad Tiding

That person is most fortunate who can reach the depths of the ocean of meanings, extract the pearls of

mysteries, and then present them in the form of words. The gaze of Shaykh Lashkar Muhammad ʿĀrif Shattārī *rahimahullāh* passed through this explanation one day and he was most pleased by it. He said: "The author of this colourful book will only realize the extent of his rewards on the day of Resurrection because they cannot be realized and estimated today."[1]

Demise

He passed away in 1004 A.H. in Burhānpūr and was buried in Mahallah Sindhī Pūr where the grave of Hadrat Shāh ʿAlīmī Jundullāh is to be found. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Gulzār Abrār*, p. 432.
[2] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 30.

Hadrat Shaykh Burhānuddīn Chishtī Burhānpūrī

Name And Lineage

His name is Burhānuddīn, his father's name is Shaykh Hājī ibn Shaykh Saunā ibn Shaykh Rayhān *rahimahullāh*.

Birth And Education

He was born in Burhānpūr. He was trained by his father and acquired Dīnī and worldly sciences from the 'ulamā' of his city.

Bay'at And Khilāfat

After completing his studies he pledged bay'at at the hands of his honourable father. He remained in his company and began acquiring spiritual blessings. When his father was about to depart from this world, he summoned for him, advised him and conferred the Chishtī khilāfat to him. His father then handed over a turban, long robe, tasbīh, shawl, prayer mat and *malfūzāt* of Hadrat Shāh Hamīd ad-Dīn *rahimahullāh* and Hadrat Shāh Qutb ad-Dīn *rahimahullāh*. He also gave him the walking stick of Shāh Qutb ad-Dīn *rahimahullāh* and appointed him to take his place.

Character And Habits

He always kept fast and spent the night in worship. He used to spend his days and nights in salāh, durūd and other forms of dhikr. He used to constantly read the ta'awwudh and tasmiyah.

Bequest

When Shaykh Burhānuddīn was about to depart from this world, he called for his son, Sher Muhammad, and all his other murīds and seekers. He advised his son thus: "O my son! As long as you are alive, you must live like sand [humble]. Do not desire the world. Remain steadfast on the true path." He gave similar pieces of

advice to the other murīds. He handed over a long robe, tasbīh, prayer mat, walking stick, a four-cornered Turkish hat, and a shawl to him, and conferred khilāfat to him.

Demise

He passed away on 4 Jumādā al-Ūlā 1004 A.H. His grave is near the grave of Shāh Bihkārī in Burhānpūr. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīk Auliyā' Kirām Burhānpūr*, p. 313.

Hadrat Shaykh ʿAbd ar-Rahīm Gujarati Burhānpūrī

Birth And Education

His name is Shaykh ʿAbd ar-Rahīm. He was born in Karanj, Ahmadābād, Gujarat. This is where he grew up and studied the religious sciences.

Arrival in Burhānpūr

After qualifying from his studies, he left his hometown and proceeded to Burhānpūr. This was during the time when ʿĀdil Shāh Fārūqī was the governor of Burhānpūr. The Shaykh built a cottage on the banks of the Utāwlī river about two miles out of the city and settled down there.

He combined knowledge with virtue. He had a striking appearance and angelic qualities. His greatness and piety became known to all within a short time.

It is related in the history of Burhānpūr that when his greatness became known to all, one of the senior personalities of the city sent a tumbler which was filled with water to him. This was an indication that the city was full of senior personalities and there was no place for him. On seeing the tumbler, he understood the message which it was meant to convey. He immediately took a flower and placed it on the surface of the water and sent the tumbler back. What he meant to convey is that he will live like a flower without causing any burden to anyone. The Sufi masters of Burhānpūr were most impressed by his intelligence and sharpness, and accorded utmost respect to him. He became extremely popular among the masses.

Note: When Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* left Gorukhpūr and settled down in Allāhābād, he related a similar incident which occurred with Shaykh Zakarīyyā Multānī.

Hadrat was making reference to the fact that he too will live in Allāhābād as a flower and will not burden anyone. A similar incident is attributed to Shaykh Bihkārī Burhānpūrī as related by the commentator to *Tārīkh Auliyā' Kirām*. (compiler)

Development of 'Ādil Pūrah

'Ādil Shāh, the governor of Burhānpūr, had a lot of faith and confidence in him. He had a musjid built for him with a room attached for him to live in. The Shaykh lived there. A traveller's lodge was also constructed on the bank of the Utāwlī river. This area was named 'Ādil Pūrah and the governor had people to settle down there. The Shaykh occupied himself in guiding the masses and tutoring the seekers.

Qutb of The Time

One day, Hadrat Masīhul Ummat Shāh 'Īsā Jundullāh gave the glad tidings of the Shaykh being a Qutb. He related to the people that he saw a dream in which he was informed that the Shaykh was the Qutb of the time.

Habits And Character

He was a courageous person who placed his trust in Allāh *ta'ālā*, adhered strictly to the Sharī'ah, and a man of knowledge and virtue. He remained aloof from wealthy people and devoted to guiding them. He spent his valuable time in the remembrance of Allāh *ta'ālā*.

Demise

He passed away in 1005 A.H. and was buried in his room which was on the bank of the Utāwlī river. His grave is situated in 'Ādil Pūrah, Burhānpūr, which is presently near the bridge of the Utāwlī river.[1]

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 318.

Hadrat Maulānā Khwājgī Amkangī

Birth

He was born in 918 A.H.

Character And Habits

He was affiliated to his father, Hadrat Khwājah Durwesh Muhammad *rahimahullāh*, and reached the level of perfection and instruction under his tutorship. He occupied his father's seat for 30 years and used to serve all those who came there. Although he had become extremely old and his hands were shaky, he used to personally feed the guests. In fact, there were times when he would personally see to their needs and their transport arrangements. He was extremely considerate of the Naqshbandīyyah spiritual order.

He was well known for some of his supernatural feats and glittering heart. Seekers used to revert to him, and the 'ulamā', eminent scholars, the rich and the poor all used to come to him to benefit from his company. In fact, even the kings and Sultans considered it an honour to present themselves at his court.

Statements

A dervish relates: I accompanied Hadrat Khwājah *rahimahullāh* one night. I was walking barefoot. A thorn suddenly pricked my foot. He said to me: "O brother! A flower cannot come into the hand until a thorn pricks you."

Note: Glory to Allāh! What a factual statement which ought to serve as a guiding lamp for all who are seeking the path. That is, if you want to acquire flowers, you will have to tolerate the thorns. (compiler)

Three students left with the intention of meeting him. Each one had a separate intention in his heart. One thought to himself: "If Hadrat Khwājah presents such and such food to me, I will consider him to be a man of

supernatural feats." The second one thought to himself: "If he gives me such and such fruit, I will consider him to be a walī." The third one thought to himself: "If such and such handsome boy comes to me, I will believe that he is a man of supernatural feats."

When the three presented themselves before him, he fulfilled the wishes of the first two. He then addressed the third student: "The spiritual conditions and excellences which the dervishes enjoy are on account of their following and emulating the Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam*. They do not do anything which is against the Sharīʿah." He then addressed all three: "Do not go to dervishes even for permissible matters because their conditions differ. In most cases, they do not focus on these matters. When people come with such intentions, they suffer loss and they are deprived of benefit from the dervishes."

He said: "There is absolutely no consideration to supernatural feats. One must go to the dervishes solely for the sake of Allāh *taʿālā* so that one may receive a share of their spirituality."[1]

Note: Glory to Allāh! What an important lesson! One should not bother about the supernatural feats of the dervishes because these things are of little importance to them. These people bear affinity with Allāh *taʿālā* and the sciences of prophet-hood. We must actually seek that treasure from them which they approve of. (compiler)

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[1] *Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, pp. 128-130.

Demise

He passed away in Amkang in 1008 A.H. May Allāh *ta'ālā* shower His mercy on him.[1]

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 97.

Hadrat Maulānā Miyā Jamūjī Muhaddith Burhānpūrī

Name And Lineage

His name is Jamāl Muhammad but was well-known by the name Miyā Jamūjī from a young age. He was the son of Malik Chānd Ahmadābādī who was a very pious and righteous man. He went to Makkah to perform hajj and passed away there. Another person in Ahmadābād passed away on the same night that Malik Chānd passed away in Makkah. This man was known for his oppression and torments. After some time, a pious elder of Ahmadābād saw this man in a dream and found him among those who were forgiven. When he asked him about it, he said that he was forgiven by Allāh's order because he passed away at the same time as Malik Chānd.

Note: Glory to Allāh! Look at how Allāh's special mercy was manifested! (compiler)

Birth And Education

He was born in Ahmadābād, Gujarat. He grew up in this city and after reaching the age of understanding, he began studying under the 'ulamā' of Gujarat. He studied the religious sciences including Hadīth and tafsīr, and qualified as an 'ālim.

Bay'at And Khilāfat

He pledged bay'at at the hands of his father. He was conferred with khilāfat after acquiring the spiritual sciences. It seems that he belonged to the Qādirīyyah order.

Stay in Burhānpūr

He left Ahmadābād after some time and proceeded to Burhānpūr. Shāh Fārūqī, the governor of Burhānpūr, accorded him a lot of respect and esteem, and appointed him as a teacher in Madrasah Dīnīyāt where

he taught Hadīth and tafsīr. It was his habit to commence Hadīth and tafsīr lessons immediately after sunrise and continue for the entire day until the time of ʿishā. He never shut the door of teaching and conveying benefit to enemies, while leaving it open for friends. While teaching, he never accorded preference to friends over enemies, nor to associates over strangers.

Hajj

He left Burhānpūr in 997 A.H. for hajj. Shaykh Mahmūd ibn ʿAbdillāh Gujarati (d. 1004 A.H.), Shaykh ʿAbd al-Qādir, Malik Pīr Muhammad Hasan and other senior Sufi masters were with him. After completing his visit to Madīnah and performing hajj in Makkah, he studied Hadīth under the ʿulamā' of the Hijāz and received *isnād* (chains of transmission) from the Hadīth experts. He also met other distinguished and senior scholars. He then proceeded to Baghdad where he received a long robe of Hadrat ʿAbd al-Qādir Jīlānī *rahimahullāh* from one of the administrators of his place. He returned to India with that robe. When he reached Gujarat, the Sufi masters received him with much respect and reverence, and came to see the robe.

When other people came to know of the long robe which he had, they all came to see it. This increased his popularity. Hadrat Masīhul Auliyā' relates that when Hadrat Shaykh Tāhir Yūsuf and other dervishes and Sufi masters heard of the long robe, they all came to meet him, looked at the robe and kissed it.

Demise

He passed away around the year 1008 A.H. in Burhānpūr. His grave is situated outside the city in ʿĀdil Pūrah in the orchard of his special murīd, Daryā

Khān Rawī. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Auliyā' Burhānpūr*, p. 331.

Hadrat Shaykh Mubārak Nāgaurī

Name And Lineage

His name is Shaykh Mubārak ibn Shaykh Khidar Nāgaurī. He was a Qurayshī by lineage. Shaykh Mūsā who was from among his forefathers was a resident of Yemen. He left Yemen in 800 A.H. and settled down in Sīstān. Shaykh Mubārak's father left in the 10th century A.H. to visit the Sufi masters of India. He decided to settle down in Nāgaur because of a few Sufi masters whom he met there.

Birth And Education

Shaykh Mubārak was born in 911 A.H. His education commenced when he was four years old and completed his studies by the age of 14.

He came to Ahmadābād and benefited from the Khatīb Abul Fadl Gādhrūnī *rahimahullāh* and Maulānā 'Imād Tārimī *rahimahullāh*. He reached a high rank in Sufism and received permission in the Shattārīyyah, Chishtīyyah and Suhrawardīyyah orders from Shaykh Yūsuf *rahimahullāh* and Shaykh 'Umar *rahimahullāh*.

He came to Agra in 950 A.H. He was 39 years old at the time. He settled in the khānqāh of Mīr Rafī' ad-Dīn Safawī and married the daughter of Shaykh Chandan Qurayshī. He then occupied himself in teaching and lecturing. He was fully conversant with the rulings of the four imāms. People belonging to all the juridical schools used to attend his lectures.

Mullā Budāyūnī has written that Shaykh Mubārak was a distinguished man of his time. He surpassed his contemporaries in righteousness, reliance on Allāh *ta'ālā*, abstinence and piety. He always kept himself occupied in teaching the religious sciences. He reached the level of perfection in the science of tasawwuf. He

knew Shāṯibī from memory. He knew the Qur'ān in the ten different modes of recitation.

Written Works

The author of *Akhbār al-Asfiyā'* states that Shaykh Mubārak's library contained 500 voluminous books which he wrote personally.

According to Budāyūnī and *Tabaqāt* one of the books which he wrote is titled *Manbaʿ Nafā'is al-ʿUlūm*. According to *Ma'āthir* that same book is titled *Manbaʿ ʿUyūn al-Maʿānī*.[1]

Note: We learn from this that in addition to serving in the field of purification of the self, these personalities used to occupy themselves in teaching the Qur'ān and wisdom, and in writing books. May Allāh *taʿālā* inspire us all to render similar religious services with sincerity, accept them from us, and make them beneficial to the Muslim community. Āmīn. (compiler)

Demise

Shaykh Mubārak passed away on 17 Dhū al-Qaʿdah 1009 A.H./19 May 1601. He was buried in Agra.[2]

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[1] *ʿArabī Adabiyāt Mei Pāk Wa Hind Kā Hissah*, p. 265.
[2] *Mashā'ikh Ahmadābād*, vol. 1, p. 275.

Hadrat ʿAzīzān Mūmin Shaykh Siddīqī Samarqandī

Name And Lineage

His name is ʿAzīzān Mūmin and his father's name is ʿAzīzān Durwesh Shaykh. The name ʿAzīzān had been inherited.

Birth

He was born in ʿAlī Ābād, Samarqand.

Education And Training

He was brought up in ʿAlī Ābād and also received his education there. His education commenced when he was seven years old. By virtue of his father's attention to him, he completed the Qur'ān and the concise books of Hadīth and jurisprudence within two years. He then completed other rational and traditional sciences in the madāris of Samarqand under the ʿulamā' and experts of that city.

He became inclined to tasawwuf after completing his studies. He became totally immersed in it to the extent of becoming oblivious of his self. When his father observed his ways and mannerisms he said: "This light of my eyes will become an erudite walī." He was certainly very enthusiastic and due to the extreme spiritual exercises which he practised, he reached the level of wilāyat in a short time. He became a Sufi master, one who truly recognized Allāh *taʿālā* and one who connected himself with Allāh *taʿālā*. He became his father's murīd and khalīfah, and worked tirelessly in the field of instruction and guidance. He used to have very warm and cordial relations with his contemporaries.

Character

He used to engage in audible dhikr with his murīds until ten at night. His murīds used to be fully occupied

in dhikr. Most of them were scholars and men of virtue. He took over the responsibilities after his father's demise. He possessed noble qualities and was extremely kind to the poor. He did not display any shortcomings in showing affection to them. If his murīds or workers erred unintentionally, he pardoned them. He would not respond with anger and rage. After the jumuʿah salāh he would visit the sick and see to the needs of orphans and widows. He considered it essential to attend funerals and join in the janāzah salāh. This was his continuous practice. He used to see to the needs of the poor and steer the needy. His assemblies were filled with the words of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. No one would backbite another or complain about anyone. He abhorred false statements and futile talks. He was well known for his integrity, fulfilling of promises, trustworthiness, forbearance and leniency. No useless talk emanated from his mouth for his entire life.

His Khānqāh

His words used to be filled with pieces of advice and admonitions. Every person – rich and poor – would benefit from him. He desired the wellbeing of his murīds and associates. He had about 2 500 murīds who used to live most of the time in his khānqāh. Countless murīds used to sit in rows at morning and evening, and benefit from his company, service and teachings. Every person was treated equally. There was no distinction between rich and poor in his khānqāh. The rich and poor used to sit and eat together from the same plate and drink from the same cup. He used to speak with every person with love and affection, and speak about the pious predecessors with praise. He never got angry at anyone for his entire life, nor did he lose himself when any person erred. If a person erred, he would advise him saying: "Bābā! One should not do this."

Note: Glory to Allāh! Look at his excellent characteristics and noble character. All of us – associates – ought to practise on them. Inspiration is from Allāh *taʿālā*. (compiler)

The Naqshbandīyyah Way

All his elders were followers of the Naqshbandīyyah order, and he too followed in their footsteps. Although he had permission to induct murīds in the other Sufi orders, in most cases he inducted them in the Naqshbandīyyah way. He used to say that although each one appears different, the source of each on is affinity with Allāh *taʿālā*. He never derided any of the other Sufi orders. He used to praise and speak highly of the murīds and followers of every order.

Note: Look at this excellent quality of our pious elders. They did not consider anyone but their selves to be bad. They used to be free from self-conceit and arrogance. Jealousy and spitefulness were not found in them. They did not deride and ridicule anyone as is the practice nowadays. We ought to take a lesson from the character of our pious elders. May Allāh *taʿālā* guide us all and place us on the straight path. Āmīn. (compiler)

Teaching And Lecturing

Like the other elders of the past, he combined many virtues and excellent qualities. He was given the title of ʿAzīzān ʿĀlim. He used to teach the books of Hadīth, tafsīr and jurisprudence daily to his students. The books of tasawwuf were also included in his syllabus. He spent his entire life in this field. He always abhorred worldly wealth and fame. He never looked at worldly honour with any consideration. He possessed the quality of contentment. He disliked the world and its possessions. Like a qutb, he remained confined to his khānqāh.

His murīds from Bukhārā and Samarqand used to send many rare gifts to him. He used to accept them and distribute them among his murīds and students. He never accumulated them for himself.

Although he was a Naqshbandī, he used to make all his murīds to engage in audible dhikr until the last part of the night. The people in the city used to hear it and thoroughly enjoy listening to it.

He had very good relations with his kith and kin. He never caused pain and ill-feeling to any of his relatives. He treated his murīds as though they were his relatives. He was very kind and affectionate to the poor, and would see to their needs. He would personally attend to any traveller who came into his khānqāh, and see to his food and clothing requirements. Once his associates placed a foot into the Sufi way, they never stepped out of the boundaries of the Sharīʿah. He considered adherence to salāh and fasting to be essential.

Statements

He used to say to his murīds: We have to remain firm on the message of the verse: "Obey Allāh and His Messenger, and those of authority amongst you." We must never go beyond the limits of the Sharīʿah.

His murīds used to carry out this teaching.

Most of the "lamps" of Balkh, Bukhārā, Samarqand and other areas were lit through his teachings and guidance. They may well be lit to this day. It is certainly not difficult for Allāh *taʿālā*.

Demise

He departed from this temporary abode in 1010 A.H. To Allāh we belong and to Him is our return. He was

buried in ʿAlī Ābād, Samarqand, in the khānqāh graveyard near other pious elders.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 12.

Hadrat Qādī Sirāj Muhammad Banbānī Burhānpūrī

Name And Lineage

His name is Shaykh Sirāj Muhammad. His forefathers were residents of Banbān (in Sindh). This is why he is well-known as Sirāj ad-Dīn Banbānī.

Birth And Education

He was born in Ahmadābād, Gujarat. He grew up in this city and studied under the ʿulamā' there. He reached a level of expertise within a short time.

Bayʿat And Khilāfat

After qualifying from his studies, he joined the circle of Hadrat Ghauth al-Auliyā' Muhammad Ghauth Gwālyārī *quddisa sirruhu*. After imbibing spiritual sciences from him, he received khilāfat. He belonged to the Shattārī[1] spiritual order.

Arrival in Burhānpūr

He left Ahmadābād in 982 A.H. and came to Burhānpūr. He settled down in Zaynābād which is next to Burhānpūr, on the left bank of the Tāptī river. He began occupying himself in worship and spiritual exercises. He delivered lessons and instructed seekers for about 30 years.

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[1] Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* explains the Shattārī order as follows:
Shaykh ʿAbdullāh Shattār Khurāsānī is the founder of the Shattārī order. He most probably came to India in the 9th century and settled down in Māndo. He passed away in 832 A.H. and was buried inside the fort in Māndo. He used to live with the awe of rulers and was a man of strong spiritual attraction. A large number of people benefited from him and his spiritual lineage spread very rapidly in India. (*Tārīkh Daʿwat wa ʿAzīmat*, vol. 4, p. 38)

Written Works

He was an erudite scholar. In addition to writing several small books, he wrote an excellent commentary to *Makhzan al-Asrār* of Shaykh Nizāmī Ganjwī. He explained the book's difficult texts in simple and easy language for the benefit of scholars.

Demise

He passed away in Shaʿbān 1010 A.H. His grave is situated in Zaynābād, Burhānpūr. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 345.

Hadrat Qādī ʿAbd al-Qādir Pānīpattī

Name And Lineage

His name is ʿAbd al-Qādir and his father's name is Qādī Mahmūd ibn Hājī ʿAbd as-Samad.

Background

He was a khalīfah of Shāh ʿAbd ar-Razzāq Jhanjhānwī *rahimahullāh* who was a Sufi master of his time. He acquired the science of tasawwuf by remaining in the company of Shaykh Amānullāh. He began travelling no sooner he reached the age of maturity. Consequently, he had the honour of visiting the Haramayn Sharīfayn and Bayt al-Maqdis on three occasions. He did not rely on any provisions throughout his journeys. He placed his Allāh-loving foot on the path and traversed the oceans and forests. He then came to Ujayn, Mālwah and remained in solitude for a few years. Eventually, acting under the requests of his relatives, he came and settled down in Sārangpūr, Mālwah. His respectable uncle was the qādī of Sārangpūr. When the latter passed away, the Shaykh was appointed to take his place. However, the urge to travel and live a free life was still beckoning him. This is why he left his post on several occasions, but his friends and relatives eventually found him after intense searching for ten years and brought him back. In short, he never had any attachment towards anything. He never turned his attention towards anything except Allāh *taʿālā*.

Academic Excellences

He used to explain the ancient Arabic and Persian poems which had been expressed by the Sufi texts in such eloquent words that those who heard him would go into an ecstasy. It is said that just as he had come empty-handed into this world, when he departed, he left having his heart had no worldly attachment and thoughts.

Shaykh ʿUthmān, the son of Shāh Manjhan, used to say that he had memorized the science of tafsīr. He was fully conversant with the explanations of allegorical verses, the placement of abrogated and abrogating verses, solutions to difficult verses, exposition of general verses, specification and generalization of diacritics, the bases of realities and allegories, the circumstances of revelation, and the figurative uses of verses. Every Friday he used to deliver a tafsīr of the Qur'ān in the jāmiʿ musjid. In this delivery he used to give full consideration to the principles and rules laid down by the tafsīr scholars. Even on the day of his departure from this world, he gave a tafsīr of Surah Muzzammil. His body was overtaken by trembling, he made a short bequest and then departed from this world. To Allāh we belong and to Him is our return.

Note: We can gauge from the above that our Sufi masters not only had an affinity with knowledge but were experts in the field. We pray to Allāh *taʿālā* to also honour us with external, internal, academic and practical excellences through His grace and kindness. Āmīn. (compiler)

Demise

He passed away in 1011 A.H. May Allāh *taʿālā* illuminate his resting place.[1]

Nuzhatul Khawāṯir states that he was born in Pānīpat and passed away in Ujayn. To Allāh we belong and to Him is our return.[2]

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[1] *Gulzār Abrār*, p. 461.
[2] *Tarjumah Nuzhatul Khawāṯir*, vol. 5, p. 327.

Hadrat Maulānā Sibghatullāh ibn Rūhullāh Bharūchī

Name And Lineage

His name is Sibghatullāh ibn Rūhullāh ibn Jamālullāh Husaynī Kāzimī Bharūchī. His roots are in Isfahan. His grandfather travelled from Isfahan to India and settled down in the ancient Gujarat city of Bharūch.

Birth

He was born in Bharūch in 952 A.H. His lineage goes up to Sayyid Mūsā Kāzīm on the 17th level. Sayyid Mūsā Kāzim is the son of Hadrat Jaʿfar Sādiq *rahimahullāh*.

Education And Training

He is the maternal grandson of Sayyid Kamāl ad-Dīn Qazwīnī *rahimahullāh*. He first studied under his maternal grandfather and then came to the madrasah of ʿAllāmah Wajīh ad-Dīn ibn Nasrullāh al-ʿAlawī Gujarati *rahimahullāh* which was situated in Ahmadābād. He studied under him and also traversed the Sufi way under him until he was conferred with khilāfat. His virtues and excellence spread far and wide, and people came to pledge allegiance to him. He taught various sciences for a long period of time in Bharūch and rendered teaching services in the madrasah of his maternal grandfather. He then went to Makkah to perform hajj and continued teaching there as well for about two years. He returned to Bharūch and became occupied in teaching once again.

Hajj Journey

He went to Mālwah (Khāndesh) in 999 A.H. He journeyed from there and informed the ruler of Ahmad Nagar of his intention to come to him. He remained with Amīr Burhān Shāh for one year. He then left with the intention of going to Haramayn Sharīfayn. He

reached Bījāpūr and stayed over for five years. He then left for hajj. The king of Bījāpūr, ʿĀdil Shāh, gave him goods for the journey and his special ship. The Shaykh and his companions proceeded for the Haramayn Sharīfayn and were honoured with the hajj of the Kaʿbah in 1005 A.H.

He went to Madīnah Munawwarah and stayed at Mt. Uhud where he became occupied in teaching and training. The people considered this to be a great opportunity and took full benefit from his knowledge and excellence.

Written Works

One of his written works includes marginal notes to *Tafsīr Baydāwī* which was popularly received as far as the Roman lands, and was passed on by people from one to the other. He also wrote *al-Wahdah Irā'ah ad-Daqā'iq fī Sharh Mir'āt al-Khalā'iq*. He also added diacritical marks to *Jawāhir Khamsah* of Shaykh Muhammad Ghauth Gwālīrī *rahimahullāh*. There are several other works which he wrote under the request of Arab ʿulamā'.

Muhammad ibn Fadlullāh Muhibbī has written an extensive biography of him in *Khulāsah al-Athar fī Aʿyān al-Qarn al-Hādī ʿAshar*, and Shaykh Najm ad-Dīn Ghazzi speaks very highly of him in *Lutf as-Samar wa Qatf ath-Thamar*.

Children

He was married to the daughter of Nawāb Chengīz Khān of Bharūch. He had three sons: Sayyid ʿAbdul ʿAlī, Sayyid ʿAbdul Aʿlā and Sayyid ʿAbdul Akbar.

On seeing his magnificent Dīnī services, a royal order was issued for him to be given a piece of land on the eastern side of Bharūch on the banks of Narbadā river.

This area is known as Wadwā, district Bharūch, Gujarat.[1]

Merits And Virtues

Muhibbī writes in *Khulāsatul Athar* and Ghazzī in *Lutf as-Samar* writes that Shaykh Sibghatullāh *rahimahullāh* used to regularly perform the five salāhs with congregation near the eastern side of the room of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Ghazzī states: "This is where I met him and requested him for duʿā'." He replied: "No. You must make duʿā' because you are a hājī. I will say Āmīn to your duʿā'." Ghazzī continues: "I carried out his order. I made duʿā' and he continued saying Āmīn."

Ghazzī says: He had a fair complexion and a luminous face. The effulgence of worship and mark of knowledge were clearly visible on his face.

The Shaykh was extremely generous and open-hearted. Gifts to the value of 100 000 qirsh (Egyptian pounds) used to come annually to him from far off places. He used to spend the entire amount on the poor, and would leave nothing for himself.[2]

Note: Look at the extent of his generosity! This is a special feature of the Ahlullāh. May Allāh *taʿālā* inspire us all. Āmīn. (compiler)

Statements

The Reward of Charity Surpasses That of Hajj

The author of *Tajalliyāt* writes that he was sitting in the musjid of Ibrāhīm Pūrah on one occasion. One of his murīds by the name of ʿAbd as-Samad came to him and said: "I have come to you for permission to go to the Kaʿbah." He asked: "Have you paid off your debts and

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[1] *Yād-e-Ayyām*, p. 101; *Tārīkh Gujarat*, p. 59.
[2] *Aʿyān al-Hujjāj*, p. 225.

do you have the funds to undertake the journey?" He replied: "I have paid off my debts and I have the means for the journey." He said: "There are deserving people here; give them some of your money. Allāh *taʿālā* will give you the reward of hajj." ʿAbd as-Samad immediately distributed all his money to the poor. The Shaykh performed the zuhr salāh. ʿAbd as-Samad was also present. He saw the Kaʿbah directly in front of him. When ʿAbd as-Samad returned to his house, he saw a dream in which an angel said to him: "Allāh *taʿālā* has given you the reward of performing hajj 70 times." He related his dream to the Shaykh the next morning. The Shaykh smiled and remained silent.

Note: If only we also had such perfect conviction in the promises of Allāh *taʿālā* so that we too could become eligible for Allāh's special kindness and generosity. Inspiration is from Allāh *taʿālā* alone. (compiler)

Love For Madīnah

He never travelled out of Madīnah out of fear that he would pass away out of the city. He never interacted with the Sharīf of Makkah. His murīds said to him: "You are living here, you ought to meet the Sharīf." He replied: "I have come to die here. I have no motive with the Sharīf of Makkah."[1]

Demise

The Shaykh passed away in 1015 A.H. He was buried in Baqīʿ al-Gharqad in Madīnah Munawwarah. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Mahbūb at-Tawārīkh, Tadhkirah Auliyā' Deccan*, p. 468.
[2] *Aʿyān al-Hujjāj*, vol. 2, p. 225.

Hadrat Sayyid Jamāl ad-Dīn Khwājah Dānā Surtī

Name And Lineage

His name is Sayyid Jamāl ad-Dīn, his title is Khwājah Dānā, and his father's name is Sayyid Khwājah Bādshāh Purdah Paush.

Birth

He was born in a village called Jaunkhā Junūq in Bukhārā, at some distance from Khwārizm. His forefathers were residents of this place.

He lost both his parents when he was still a child. He was only four months old at the time. His father, Hadrat Sayyid Bādshāh Purdah Paush *rahimahullāh*, was martyred in a battle with Shāh Ismāʿīl Safawī.

Education And Training

As per his father's instruction which was received via a dream, he was educated by Hadrat Khwājah Sayyid Hasan ʿAtā *rahimahullāh*. The latter showed particular interest to his upbringing and training. When Hadrat Khwājah Sayyid Hasan ʿAtā passed away, the Shaykh's father instructed – via a dream – Hadrat Khwājah Sayyid Muhammad to see to his son's education and training. He taught him for six years and returned to his hometown.

Worship And Spiritual Striving

When Hadrat Khwājah Sayyid Muhammad departed, the Shaykh began living in the jungle all alone. He occupied himself in worship. His method of worship entailed sitting in the centre of a large circle with wild animals sitting all around him. When he used to say "Allāh Allāh", the wild animals used to try to imitate him. In this way the entire jungle would echo with the dhikr of Allāh *taʿālā*.

Note: Glory to Allāh! What a blessed scene of Allāh's dhikr. If we were to sit in a circle and engage in Allāh's dhikr, will His special mercy not descend? Unfortunately these circles of dhikr are becoming rare. May Allāh *taʿālā* inspire us to practise on the teaching of Hadrat Mujaddid *rahimahullāh* when he spoke about circles of dhikr. Āmīn. (compiler)

Inclination Towards City Life

He had a natural liking for living in the outdoors because it entailed no formalities and airs. He experienced joy at getting accustomed to animals, remaining away from humans, and engaging in Allāh's remembrance. He used to flee when he set eyes on humans. He was not accustomed in the least to city life. However, if he were to continue living in this manner and remained in the jungle, how would the creation benefit from him? It was the will of Allāh *taʿālā* for him to meet Bābā Chaupāl in the jungle. This turned his life around completely. When he saw Bābā Chaupāl, he tried to flee from him. The latter said: "What is the meaning of a human fleeing from a fellow human? I am a human like you and you are a human like me." He stopped there and then when he heard this. Just then a dervish by the name of Bābā Majdhūb Turkistānī arrived on the scene and the three embraced each other.

Hadrat Chaupāl *rahimahullāh* produced 30 hot rotīs from his side and presented it before the two. He then picked up one rotī and broke it into three. He ate one piece, presented one piece to the Shaykh and the third piece to Hadrat Majdhūb Turkistānī. They all ate those pieces happily.

When the Shaykh ate the piece of rotī which was given to him by Hadrat Chaupāl *rahimahullāh*, a major change took place in his life. He became inclined towards the city. His aversion for city life disappeared

and his attachment to the jungle disappeared. He left the jungle and began living in the city.

Arrival in Balkh

During his stay in Balkh, the grandson of Hadrat Khwājah Muhammad Pārsā *rahimahullāh* and Shāh Begum who was the wife of Hadrat Khwājah ʿAbd al-Hādī paid particular attention to his comfort. By virtue of their love and confidence in him, they considered it a source of pride and honour to serve the Shaykh. Shāh Begum used to keep herself occupied in conveying every type of comfort to him. She used to personally prepare meals for him. The Shaykh remained a guest of Hadrat Khwājah ʿAbd al-Hādī during his stay in Balkh.

Maulānā Saʿīd Turkistānī had also come to Balkh around the time when the Shaykh had arrived in the city. The Shaykh saw him one day with goats in the market of Balkh.

The Shaykh also had the opportunity of meeting Hadrat Khwājah Salām Jau'bār Naqshbandī. The latter received the Shaykh with extreme love, kindness and respect. He took the Shaykh to his house and conferred external and internal knowledge to him.

Bayʿat And Khilāfat

The Shaykh benefited tremendously from Hadrat Khwājah Sayyid Hasan ʿAtā *rahimahullāh*. The latter paid particular attention to his education, training and spiritual progress. When he passed away, the responsibility of the Shaykh's education and training fell on the shoulders of Hadrat Khwājah Sayyid Muhammad *rahimahullāh*.

The Shaykh received khilāfat from Hadrat Khwājah Salām Jau'bār Naqshbandī *rahimahullāh*. The Shaykh received Uwaysī spiritual blessings from Hadrat Khwājah ʿAbdullāh Ishrāqī *rahimahullāh*. He also

benefited from the spirituality of Hadrat Khwājah ʿUbaydullāh Ahrār *rahimahullāh*.

The Shaykh joined the circle of Hadrat Khwājah Sayyid Hasan ʿAtā *rahimahullāh* and became affiliated to the Naqshbandīyyah order.

Arrival in India

The Shaykh left Balkh with his wife and a few associates and proceeded towards India. He reached Thath and stopped over for some time. He then proceeded to Agra and lived in a musjid. After spending some time here, he left for Baroda.

When he arrived in Baroda, Maulānā Nazīr Badkhashī presented himself before him and displayed his faith and confidence in the Shaykh. He convinced him to stay over for a few days. In the course of his stay, a few thieves came and stole the Shaykh's possessions. Instead of being disappointed, the Shaykh expressed his joy by saying: "All thanks are due to Allāh *taʿālā* that the entrusted items have been conveyed to their rightful people."

Arrival in Surat

The Shaykh left Baroda and arrived in Surat. He was very attracted to this city which was the main sea port at the time. People used to depart for hajj from here. Surat was known as Bāb al-Makkah (the door to Makkah). The Shaykh's attachment to and regard for Surat can be gauged from the following couplets which he composed in Persian.

> The all-powerful planner [Allāh] has decreed that Surat be inhabited and remain inhabited. I have adopted a corner of this city to help the ships here. I have been instructed by Allāh *taʿālā* to render a great service. What an excellent thing it is to be

appointed to see to the needs of the poor and needy!

Departure to Burhānpūr

After spending some time in Surat, the Shaykh left for Burhānpūr, but returned to Surat.

Stay in Surat

He began to live permanently in Surat where he guided, educated and inducted the people, and proliferated the Naqshbandīyyah order. The Naqshbandīyyah order spread to a large extent in Surat.

Note: We make duʿā' to Allāh *taʿālā* to enable us to proliferate the Naqshbandīyyah order together with the Chishtīyyah order. Āmīn. (compiler)

Way of Life

He used to wake up at night and occupy himself in worship and salāh. He used to remain independent of people, but would do his utmost to help strangers, the poor and the needy. He had a lot of interest in farming. He would plough the land and whatever he harvested from it would be distributed among those farmers who suffered losses on their lands.

He was well known for his generosity. He would not let a beggar to leave empty-handed. He was very strict in his adherence to the Sunnat. He used to distribute food among people, present high quality perfumes to his guests, attend academic assemblies, and solve academic complexities with absolute ease.

He was more inclined to the jungles than he was to the city. He would go out daily and thoroughly enjoy the scenes of nature, the pure and clear air, and the peace and calm. The animals and birds of the jungle were accustomed to him. He would occasionally sing in the language of the birds. It is said that he understood the language of the animals and birds. He considered any

type of wrong against animals and birds to be an invitation to the wrath of Allāh *taʿālā*.

He used to show particular concern for labourers. When he used to construct a building, he would instruct for its destruction several times so that the labourers receive more wages.

Note: Bearing in mind that Allāh *taʿālā* honoured him with so many laudable qualities, it is not surprising if He also conferred him with supernatural feats and gifts as stated by ʿAllāmah Shaʿrānī *rahimahullāh*. He says that since the genuine Sufis adhere strictly to the Sunnat, Allāh *taʿālā* confers many supernatural feats to them. This is certainly not difficult for Allāh *taʿālā*. (compiler)

Demise

He fell ill when he was returning from Burhānpūr to Surat. He fell completely unconscious one day, causing all who were present to cry. When he regained his consciousness, he recited Sūrah Yā Sīn in a loud tone, and then departed from this world while reading the kalimah. This was on the 5th of Safar 1015 A.H. His luminous grave is a source of many blessings in Surat. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tārīkh Sūfiyā'-e-Gujarat*, p. 109.

Hadrat Shāh ʿAlā' al-Haq Qādirī Bījāpūrī

Name And Lineage

His lineage goes up to Hadrat ʿAbd al-Qādir Jīlānī *quddisa sirruhu*. He is a Sayyid of authentic lineage. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Merits And Excellences

He combined the external sciences, possessed physical and spiritual virtues, and was a man of Allāh *taʿālā*. He used to guide the seekers and murīds. A large portion of his life was spent in travelling through Arab and non-Arab lands. He met most of the Sufi masters and benefited from them. He shunned the world, lived a life of ascetics and immersed himself in Allāh *taʿālā*. He did not marry, lived a life of solitude, and was the murīd and khalīfah of a shaykh of the Qādirīyyah order.

He acquired the method of instruction and induction from Hadrat Shāh Sibghatullāh al-Husaynī al-Madanī al-Bharūchī. The latter mentions in one of his statements that Mīr ʿAlā' al-Haq was a dervish who was immersed in his love for Allāh *taʿālā*, and who never intended marriage.

He went to the class of Shāh Sibghatullāh on one occasion. The latter was delivering a lesson from *Tafsīr Baydāwī* and was pondering over an answer for a complex issue. The Shaykh then explained the answer. Shāh Sāhib felt that the answer must be completed thoroughly so that a full answer is given. The Shaykh explained the full answer after an hour. Shāh Sāhib asked him: "Did you complete your studies?" He replied: "Yes." However, he used to live like an ordinary person so that his excellence is not displayed.

Note: This is a sign of extreme self-obliteration. Those who reach lofty levels do so through self-obliteration. (compiler)

The author of *Malfūẓāt* writes that the Shaykh received spiritual bounties from Shāh Ṣibghatullāh Bharūchī *raḥimahullāh* in a matter of one week. Through the attention of Shāh Ṣāḥib, he reached a level of erudition without any striving. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Demise

He passed away in 1021 A.H. and was buried outside Bījāpūr.[1]

[1] *Maḥbūb at-Tawārīkh*, vol. 9, p. 497.

Hadrat Shaykh Farīd Bukhārī Dehlawī

Name And Lineage

His name is Farīd and his titles are Sāhib as-Sayf wa al-Qalam and Murtadā Khān. His father's name is Ahmad. He is known by the names: Shaykh Farīd, Shaykh Farīd Dehlawī, Shaykh Farīd Bukhārī and Nawāb Murtadā Khān ibn Ahmad Bukhārī.

His lineage on the 9th level meets with that of Hadrat Sayyid Jalāl ad-Dīn A'zam Husaynī Bukhārī *rahimahullāh* and ends on the 27th level with Rasūlullāh *sallallāhu 'alayhi wa sallam*.[1]

When Hadrat Khwājah Bāqī Billāh *quddisa sirruhu* was living in Lahore, his expenses were borne by Shaykh Farīd Bukhārī.[2]

Several references are to be found in the *Maktūbāt Imām Rabbānī* that Shaykh Farīd Bukhārī also saw to the expenses of Hadrat Khwājah Bāqī Billāh *quddisa sirruhu* in his khānqāh in Delhi, and saw to the needs of the seekers and residents of his khānqāh.

A translation of most of the facts about the life of Shaykh Farīd as presented by 'Allāmah Hakīm Sayyid 'Abd al-Hayy Sāhib Hasanī Rāi Barelwī *rahimahullāh* are as follows:

Merits And Excellences

There was no one to equal him in his time as regards his vision, planning, generosity and large-heartedness. He loved people of virtue and was inclined to carrying out exceptional tasks. He reached the level of "amīr" in

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[1] Information obtained from *Nasab Nāmah Sādāt Bukhārā*, a hand-written manuscript in the library of Dār al-'Ulūm Nadwatul 'Ulamā', Lucknow, India.

[2] *Jāmi' as-Salāsil* (handwritten), library of Muslim University, 'Alīgarh.

the court of King Akbar and then progressed to the position of pay-master general. When Jahāngīr became the king, he added to Shaykh Farīd's position and gave him the title of Sāhib as-Sayf wa al-Qalam. He was then given the title of Murtadā Khān. Subsequently he was appointed as the ruler of Gujarat. He held this position for four years and was then appointed as the ruler of Punjab which he held until the end of his life. Shaykh Farīd Bukhārī combined bravery with generosity in a manner which was unparalleled. Khawāfī writes in *Ma'āthir al-Umarā'*:

> A beggar at his court was never turned down. He used to personally distribute dīnārs and dirhams to the poor. Sometimes he would give his cloak, sheet and anything else which he had with him. A beggar came to him seven times and he gave him something on each of those occasions. He used to provide daily and annual support to widows, the poor and the needy. The stipends which were allocated to the poor would reach them irrespective of whether they were present or not. He used to see to the needs of orphans just as a father would over his own children. He had appointed teachers for the orphans. Orphan children used to be extremely happy to play in Shaykh Farīd's lap.

Memorials

There are several buildings in Gujarat which are memorials to him. One of them is a jāmiʿ musjid in Ahmadābād which is near the grave of Shaykh Wajīh ad-Dīn ʿAlawī Gujarati. Then there is a residential district known as Bukhārā Mahallah. A place called Farīdābād near Delhi was started by him. He had many large buildings constructed, and beautiful and lush

gardens laid out. There is also a residential district in Lahore which was initiated by him and a public bath. He built many travellers' lodges in various cities. One thousand five hundred people used to eat at his dinner mat daily. In addition to this, he used to have rations distributed to the poor right in front of him. He would not be annoyed by their shouting and clamour. Whatever is written here about him is a small bit of his many virtues. Refer to *Ma'āthir al-Umarā'* for details.[1]

He is well known in history books by the names: Shaykh Farīd, Shaykh Farīd Dehlawī and Shaykh Farīd Bukhārī. The *Akbar Nāmah* refers to him as Shaykh Farīd Bakhshī Baygī. Several letters of Hadrat Mujaddid Alf Thānī *rahimahullāh* are addressed to him and are of much importance. A few are quoted here.[2]

Hadrat Mujaddid Sāhib's First Letter

On the lofty status of 'ulamā' and students of Dīn

May Allāh *ta'ālā* help you against the enemy. I was honoured to read the letter which you wrote to the dervishes. You had written in the letter to Maulānā Muhammad Qalīj:

"Some money has been sent for the expenses of the students and Sufis." In this sentence I found your mentioning the students before the Sufis most appropriate. Based on the principle that the external is a reflection of the inside, I hope that the students of Dīn also occupy a preferred position in your heart. As the saying goes, a jug will only pour out what it contains."

The Sharī'ah is given preference over tasawwuf

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[1] *Nuzhatul Khawātir*, vol. 5, p. 522.
[2] Marginal notes of *Tajalliyāt Rabbānī*, vol. 1, p. 56.

There is a subtle proliferation of the Sharīʿah by mentioning the students first. They are the ones who are bearing the Sharīʿah. The ummah of Muhammad *sallallāhu ʿalayhi wa sallam* is standing through them. On the day of Resurrection we will be questioned about the Sharīʿah, not about tasawwuf. Admission into Paradise and salvation from the Hell-fire is connected to adherence to the Sharīʿah. The Prophets *ʿalayhimus salām* who were the best of the creation called towards the Sharīʿah and this is what is the basis for salvation. The purpose of commissioning Prophets was also for the propagation of the Sharīʿah. Thus, the greatest act of goodness is to strive to proliferate the Sharīʿah and to revive any of its injunctions – especially in these times wherein the salient features of Islam have been demolished.

The virtue of proliferating a Sharʿī ruling

Spending hundreds and thousands of rupees in Allāh's cause cannot equal proliferating a single ruling of the Sharīʿah. The reason is that the proliferation of a Sharʿī ruling entails emulating the Prophets and joining them in their duty of propagation. Obviously, they are the most superior of all the creations, and the most perfect good deeds are established and accepted in their favour. Spending hundreds and thousands of rupees can be done by anyone in addition to the Prophets. Moreover, carrying out the injunctions of the Sharīʿah entails acting against the demands of the self. On the other hand, spending one's wealth can sometimes be in line with the demands of the self.

Yes, it is an extremely laudable position to spend one's wealth for the support and proliferation of the Sharīʿah. To spend a single paisa with the intention of proliferating and propagating the Dīn is equal to spending hundreds and thousands of rupees without any intention. The person through whom many people

obtain salvation is obviously superior to the one who only worries about his own salvation. However, the Sufi who, after acquiring "*fanā wa baqā*" and traversing the stations of "*sayr ʿanillāh*" and "*sayr billāh*", acquires a share of the station of prophet-hood by travelling the earth and devoting himself to inviting people is included among those who propagate the Sharīʿah and falls under the category of the ʿulamā' of the Sharīʿah. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills. Allāh is possessor of mighty grace.[1]

Note: This is a very beneficial and enlightening letter. Study it carefully. (compiler)

Hadrat Mujaddid Sāhib's Second Letter

On the dispraise of the world

May Allāh *taʿālā* bestow us with freedom from the slavery of all apart from Him and make us adherent to Him alone. The world is apparently sweet and appears to be fresh and lush, but in reality it is a deadly poison. It is a useless possession and an ungainly imprisonment. The one who accepts it is lost. The one who is enamoured by it is a lunatic. It is like an impurity which is wrapped in gold leaves and a sugar-coated poison. The intelligent one is the one who is not deluded by this counterfeit wealth and is not caught by its spoilt riches. The jurists have written that if a person makes a bequest that his wealth must be given to the most intelligent person of his time, then it must be given to the one who has no desire for this world. His disregard for the world is a proof of his supreme intelligence.[2]

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[1] *Tajalliyāt Rabbānī*, vol. 1, p. 63.
[2] Ibid. vol. 1, p. 68.

Hadrat Mujaddid Sāhib's Third Letter

I pray to Allāh *taʿālā* that the fundamentals of the Sharīʿah and injunctions of Islam are strengthened and propagated through your blessed existence.

Today, the hope of salvation for weak Muslims from the tempest of misguidance is in the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He said:

مثل أهل بيتي كمثل سفينة نوح، من ركبها نجا، ومن تخلف عنها هلك

The similitude of my family is like the ship of Nūh ʿalayhis salām. Whoever boards it has found salvation. Whoever remains back is destroyed.

You must focus all your lofty energies in the direction of acquiring this greatest of fortunes of helping and assisting the Dīn. By the grace of Allāh *taʿālā*, you enjoy position, authority, popularity and everything else. If, together with your personal nobility, the Sharīʿah is proliferated by yourself, you will surpass all.[1]

Note: Glory to Allāh! What an excellent piece of advice which cannot be accomplished by everyone. It is to Shaykh Farīd's credit that he accepts such pieces of advice. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills. (compiler)

Hadrat Mujaddid Sāhib's Fourth Letter

On the dispraise of the *nafs-e-ammārah*

You honoured me by writing to me out of your kindness. May Allāh *taʿālā* reward you abundantly, increase you in your honour, bless you with satisfaction and make your tasks easy for you. May He keep us firm on following Rasūlullāh *sallallāhu ʿalayhi*

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[1] *Tajalliyāt Rabbānī*, vol. 1, p. 68.

wa sallam internally and externally. May Allāh *taʿālā* show mercy to the one who says Āmīn to this duʿā'.

I am writing a few lines on the dispraise of that terrible companion and horrible friend, i.e. the *nafs-e-ammārah*. I hope that these will be heard with the ears of acceptance.

My dear one! The *nafs-e-ammārah* of man is created with love for position and authority. All its attention is focused on surpassing its peers and contemporaries. It wants the entire creation to be dependent on it and obedient to it while it must neither be dependent on anyone nor obedient to anyone. This is a type of claim to divinity by the self and a search for partnership with the all-independent Allāh. In fact, this unfortunate self is not even happy with partnership. It wants to be the sole ruler and for everyone else to be its subjects. Thus, by acquiring the desires of the self – position, authority and so on – in reality amounts to nourishing it, and giving support and strength to Allāh's enemy. The repugnance of this must be clearly understood.

A Hadīth Qudsī states:

الكبرياء ردائي والعظمة إزاري، فمن نازعني في شيء منهما أدخلته في النار ولا أبالي

Greatness is My upper garment and magnificence is My lower garment. I shall enter into the Hell-fire anyone who clashes with Me in either of the two, without any consideration to him.

This is why the world is cursed and abhorred in Allāh's sight, i.e. acquiring of the world aids the self in realizing its objectives. Thus, the one who supports Allāh's enemy will be eligible for curses.

Self-imposed poverty which you proudly adopted is because poverty brings about the failure and the breakdown of the self. The purpose behind the

commissioning of Prophets and the wisdom behind the impositions of the Sharīʿah are also for rendering the self incapable and making it a failure. The various Sharīʿahs [of the past and of Rasūlullāh *sallallāhu ʿalayhi wa sallam*] were sent for the removal of desires of the self. The more a person practises on the Sharīʿah, the more the desires of the self he will remove. Based on this, to adopt one injunction of the Sharīʿah for the sake of removing the desires of the self is better than a thousand years' spiritual exercises and striving which are done through one's own opinion.

Spiritual exercises must be in line with the Sharīʿah

Spiritual exercises and strivings which are not carried out according to the demands of the Sharīʿah give strength to the desires of the self. The Brahmins and yogis did not display any shortcomings in the spiritual exercises and strivings, but they did not benefit in the least (instead, the self was certainly strengthened). To take out a small amount of zakāh in accordance with the rules of the Sharīʿah is so effective in destroying the self that it surpasses spending a thousand gold coins through one's own judgement and opinion. To eat on the day of ʿīd al-fiṯr under the instruction of the Sharīʿah and for the sake of breaking the desire of the self is more beneficial than keeping optional fasts for years on end through one's own whims and fancies. To perform the two rakʿats of fajr ṣalāh with congregation entails carrying out a Sunnat on its own. The reward of this action far outweighs spending the entire night in optional ṣalāh and then performing the fajr ṣalāh without congregation.

The essence of all this is that as long as the self is not purified and the filth of pride is not removed from it, salvation is impossible. It is essential to worry about the removal of this ailment so that it does not lead to eternal death. The *kalimah ṯayyibah – Lā ilāha illallāh* -

which has been laid down for the rejection of all internal and external false gods is most beneficial and suitable for the cleansing and purification of the self. The elders of the Tarīqah chose the *kalimah tayyibah* for the purification of the self.

Whenever the self comes to the point of rebellion and breaks its covenant, īmān must be renewed through repetition of this *kalimah*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Renew your īmān by saying *Lā ilāha illallāh*." In fact, it is necessary to repeat this *kalimah* all the time because the *nafs-e-ammārah* continually comes to vileness. One of the virtues of this *kalimah* as mentioned in a Hadīth is that if the entire universe was placed in one pan of the scale and this *kalimah* was placed in the other pan, the latter pan will certainly outweigh the former.

والسلام على من اتبع الهدى والتزم متابعة المصطفى، عليه وعلى آله الصلوات والتسليمات.

Peace on the one who follows guidance and adheres to following Rasūlullāh sallallāhu ʿalayhi wa sallam. Salutations and peace to him and his family.

Demise

He passed way in 1025 A.H. in a village called Patthān but the people brought his body to Delhi and buried him in his family graveyard as stated in *Ma'āthir al-Umarā'*.[1]

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[1] *Tarjumah Nuzhatul Khawāṯir.*

Hadrat Mirzā ʿAbd ar-Rahīm Khānkhānā Dehlawī

Name And Lineage

His name is ʿAbd ar-Rahīm and his title is Khānkhānā which means Amīr al-Umarā'. His father's name is Bīram Khān who was a powerful soldier.

Birth

He was born on 4 Safar 964 A.H. in Lahore from the daughter of Amīr Jamāl Khān Mewātī.

Education And Training

He was four years old when his father was killed in Pattan, Gujarat. He was brought up in Agra. He studied under Maulānā Muhammad Amīn Andjānī *rahimahullāh*, Qādī Nizām ad-Dīn Badkhashī *rahimahullāh*, Hakīm ʿAlī Gīlānī *rahimahullāh* and ʿAllāmah Fathullāh Shīrāzī *rahimahullāh*. On coming to Gujarat, he also studied un Shaykh Wajīh ad-Dīn ʿAlawī Gujarati *rahimahullāh*. When he completed his studies, King Akbar first appointed him as a private tutor to Jahāngīr. He continued progressing and sections of Gujarat, Sindh and Decca were conquered at his hands.

Merits And Virtues

He was an expert in four languages: Arabic, Persian, Turkish and Hindi. He could express his thoughts very eloquently in all four languages. He was also a master in poetry. He possessed special expertise in literature and history. He was the first to translate *Tuzk Bābrī* in 997 A.H. which was in the Turkish language. He was such a book-worm that a book used to be in his hand even when he was on his horse in the midst of a battle. In fact, when he used to go for a bath, an attendant would stand at the door with sections of a book. An unsurpassed number of ʿulamā' used to remain around

him. He used to accord utmost respect and reverence to 'ulamā'. He used to serve them in secrecy and public with wealth and gifts. His support to 'ulamā' used to extend to far and distant regions. A large group of poets had also assembled around him. In short, he was a manifestation of knowledge, literature, forbearance, humility, bravery and generosity. 'Allāmah Hakīm Sayyid 'Abd al-Hayy Hasanī *rahimahullāh* has written a detailed account of him in *Nuzhatul Khawātir* volume five from *Ma'āthir al-Umarā'* and *Khazāna-e-'Āmirah*. He writes:

لم ينهض من الهند أحد مثله ولا من غيره من الأقاليم السبعة من يكون جامعا لاشتات الفضائل.

A similar leader combining so many virtues was neither born in India nor in the seven continents.

Note: All praise is due to Allāh *ta'ālā* such personalities were born in India who are sources of pride to us. Just ponder over how much he used to read and strive in this regard. Allāh *ta'ālā* most certainly does not waste efforts of those who strive. Unfortunately our people have very little interest in reading books. Libraries are available, bookshelves are filled with books, but there are very few to read them. This is why our generation knows nothing about the statements, conditions, knowledge and spiritual sciences of our 'ulamā' and Sufi masters. How, then, will they benefit from their knowledge and practice? (compiler)

Demise

He passed away in 1026 A.H. and was buried in front of the graveyard of Humāyūn. There are several letters of Hadrat Mujaddid Alf Thānī Sāhib *rahimahullāh*

addressed to him. These can be found in the *Maktūbāt* and other books.[1]

[1] *Tajalliyāt Rabbānī*, vol. 1, p. 41.

Hadrat Shāh Muhammad ibn Fadlullāh Burhānpūrī

Name And Lineage

His name is Shaykh Muhammad, he is known by the name Shāh Muhammad, and his title is Nā'ib Rasūlullāh. His father's name is Shaykh Fadlullāh. His lineage goes up to Sayyidunā Imām Husayn *radiyallāhu 'anhu*.

Khwājah Ahmad 'Īsā Tāj *rahimahullāh* who was one of his forefathers was from among the well-known eminent 'ulamā' of Delhi. When Amīr Taymūr attacked Delhi in 800 A.H./1398, a lot of corruption and destruction spread and people felt unsafe. Khwājah Ahmad 'Īsā bid farewell to Delhi together with his family, proceeded to Jaunpūr and settled down there permanently. Details with regard to him were given in *Aqwāl-e-Salaf* volume four. One may read about his life there; it is most enlightening.

His father, Hadrat Khwājah Shaykh Fadlullāh, was an expert in the external and internal sciences, and an erudite scholar in the sciences of Hadīth and the Sharī'ah. He was also an author. His book *Tuhfah Muhammadīyyah* on the subject of tasawwuf is to be found in the library of Hyderabad.

While proceeding to the Ka'bah in 948 A.H. he stopped over in Asīrgarh. Many senior personalities of the area pledged bay'at to him.

Birth, Education And Training

Hadrat Shāh Fadlullāh lived in Ahmadābād, Gujarat for some time. Shāh Muhammad was born in Ahmadābād around the year 943 A.H. and this is where he grew up. He received his initial education and training under the supervision of his father. He was still a young boy when his father departed from this

world. However, he lived under the care of affectionate relatives and became an expert in jurisprudence, Hadīth and other sciences.

Bayʿat, Khilāfat And Hajj

He was still a youngster when he pledged bayʿat to Hadrat Maulānā Shaykh Safīy ad-Dīn Gujarati *rahimahullāh*. He remained in his service and received khilāfat from him. As per the instruction of his shaykh, he left for the Haramayn Sharīfayn. He remained in Makkah Mukarramah for 12 years and spent his valuable time in the company of Hadrat Shaykh ʿAlī Muttaqī Jaunpūrī Burhānpūrī and benefited from him. He then left Makkah and returned to his hometown, Ahmadābād. On his return, he got married on the persistence of his family members. Despite this, he never lagged in his dhikr, spiritual practices and worship of Allāh *taʿālā*. During this period, he remained in the service of Hadrat Shaykh Wajīh ad-Dīn Gujarati and occupied himself in the acquisition of external sciences for the next 12 years. Also during this period, Hadrat Shaykh Māh Jaunpūrī ibn Shāh Safīy Gujarati came to Ahmadābād. Shaykh Muhammad would frequently go to him and be in his company. He became his murīd and khalīfah in the Tarīqah. He went and settled down in Āsgarh after some time.

Permanent Stay in Burhānpūr

He left Āsgarh some time later and proceeded to Burhānpūr. Mīrā Muhammad Shāh ibn Mubārak Shāh was in power at the time. He adopted Burhānpūr as his permanent residence and began living in Hamīd Pūrah district where he had a musjid and khānqāh constructed. He began teaching Hadīth, tafsīr and other Islamic sciences to the seekers and students who came to him. Countless seekers reached the level of Allāh-recognition through his supervision. The royalty of the time were also his adherents and murīds.

The Reason For The Title Nā'ib Rasūlullāh

He was ardently in love with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Every year he would be overcome by a burning desire to go and visit his grave. However, after travelling a few stations, he would return after receiving an instruction to do so from Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. He was always engrossed in spreading Islam and guiding the seekers. This is why he was referred to as Nā'ib Rasūlullāh.

Habits And Character

He adhered strictly to the Sunnat of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, possessed external and internal sciences, treaded the straight path, and was a man who placed his trust in Allāh *taʿālā* and accepted His decrees. He was forbearing by nature, of sound disposition and content with whatever he had. He used to distribute whatever wealth he acquired. He was an excellent host. No beggar was ever turned away from his door. He treated the orphans and poor with affection, and was concerned about the wellbeing of everyone. He used to go to the graveyard every Thursday night, and visit the sick after the jumuʿah salāh. He would pray for their recovery. Although the Sultan and rulers insisted that he accept financial assistance from them, he refused flatly. He was a pious and righteous man who used to occupy himself in worship. He was matchless in his knowledge of jurisprudence and tasawwuf. His knowledge was accompanied with practice.

Demise

He passed away on a Monday night on the 1st of Ramadān 1029 A.H. and was buried in Burhānpūr. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 370.

Hadrat Shaykh ʿĪsā Jundullāh Sindhī Burhānpūrī

Name And Lineage

His name is ʿĪsā, his title is Jundullāh, and he is addressed as Masīhul Auliyā'. His father's name is Shaykh Qāsim Muhaddith Sindhī. His forefathers were residents of Sindh (which is in present day Pakistan). They emigrated from there and settled down in Aylach Pūr (Achalpūr, presently known as Amrāwatī).

Birth

Shaykh ʿĪsā was born on a Sunday 5th Dhū al-Hijjah 962/963 A.H. in Aylach Pūr.

Education And Training

His education and training was undertaken by his father. He commenced with the reading of the Qur'ān and memorized it completely by the age of nine. He then commenced his primary education under his father. This was followed by tafsīr, jurisprudence and Hadīth. After some time, he remained in the company of his uncle and developed expertise in all the sciences and arts including jurisprudence and Hadīth. When he came to Burhānpūr, he attended the classes of Hadrat Shaykh Yūsuf Bangalī *rahimahullāh*. He became a master in all the prevailing sciences within five years. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Note: Glory to Allāh! Look at the attention the father paid to his children's education and training: His son memorized the Qur'ān at the age of nine and then remained in the company of several ʿulamā' until he became an expert in the sciences of the Qur'ān and Sunnat. May Allāh *taʿālā* give us a similar enthusiasm for the education and training of our children, and also

create such enthusiasm in our children. Inspiration is from Allāh *taʿālā*. (compiler)

Stay in Burhānpūr

He came to Burhānpūr after the demise of his father and settled down permanently there. While in Burhānpūr he went to several other cities to be in the company of Sufi masters. Finally he went to Agra and had the honour of meeting Qādī Jalāl ad-Dīn Multānī *rahimahullāh*. However, when Mullā Hakīm ʿUthmān Siddīqī came to Burhānpūr, Shaykh ʿĪsā's uncle instructed him to come to Burhānpūr. He carried out his uncle's order, came back to Burhānpūr and studied qirāʿat under Mullā Hakīm ʿUthmān Siddīqī. He qualified in the rational and traditional sciences under him. Although he was immersed in acquiring the different sciences, the desire to be steered by a master remained in his heart.

Bayʿat

He relates in this regard: I was sitting outside a shop which was at a crossroad when Hadrat Shaykh Lashkar Muhammad ʿĀrif *quddisa sirruhu* was proceeding towards the house of his uncle, Shaykh Walī Muhammad. When Hadrat Shaykh's eyes fell on me, he asked his attendants: "Who is this young man?" Someone said: "He is the brother of Hadrat Shaykh Muhammad Tāhir Muhaddith." On hearing this, Hadrat Shaykh pulled the reins of his horse, turned towards me and said: "You are from among us. Why, then, do you not come to us?" Saying this, Hadrat Shaykh proceeded on his way. Two or three days later the thought came to my mind that Hadrat Shaykh said a strange thing. I ought to go to him at least once.

When I went to Hadrat Shaykh's blessed presence and sat there, I perceived such concentration and sweetness in my heart which I had never felt before.

The tree of faith and confidence in him sprouted immediately in the garden of my heart. I had the opportunity of going to him a few times, and on each occasion I found my concentration and enjoyment increasing. The effect of these few visits was that a feeling of total confidence in him overwhelmed my heart and took control of it. I was eventually honoured with pledging bayʿat to him and received eternal joy and treasure. I accepted Hadrat Shaykh as my shaykh because this dangerous journey cannot be traversed without a guide.

> Once you have caught hold of your shaykh, then become as did Hadrat Mūsā *ʿalayhis salām* with Hadrat Khidar *ʿalayhis salām*.

Pieces of Advice

After inducting him as a murīd, Hadrat Shaykh Lashkar Muhammad ʿĀrif *rahimahullāh* taught him how to engage in the dhikr of *Lā ilāha illallāh* and gave him the following pieces of advice.

First Advice

A murīd ought to keep his heart forever occupied in the dhikr of *Lā ilāha illallāh*. If – Allāh forbid – a murīd experiences the venomous poison of an objection against his shaykh, then he must think the following to himself: Hadrat Mūsā *ʿalayhis salām* was from among those Prophets who were endowed with resoluteness. When he saw Hadrat Khidar killing an innocent boy, damaging a ship which was loaded with people, and constructing a wall without a payment, he could not ask him the reasons for doing all this. How, then, can a novice have so much of insight as to fathom the condition of an expert? Such an objection is actually a proof of dispiritedness.

Note: If this evil thought is removed by following the above advice, well and good. If not, a murīd must

commence with *istighfār* and seek his shaykh's assistance from the depths of his heart. There is a famous saying that there is a path from the heart of the shaykh to the heart of the murīd which conveys benefit. Allāh willing, thoughts of this nature will be removed. (compiler)

Second Advice

It is essential for a murīd to choose sincere repentance. He must not choose another path and way without the shaykh's approval. He must remain firm on being in agreement with his associates, give preference to them as much as he can, and abstain from demanding his own rights. Instead, he must fulfil the rights of his friends and confine all his activities to the service of his shaykh so that he does not do anything inappropriate which could irk the shaykh, resulting in the destruction of all the murīd's spiritual exercises and striving.

Note: Glory to Allāh! What beautiful pieces of advice which every murīd ought to be cognizant of. (compiler)

Khilāfat

Once he imbibed all spiritual teachings and blessings, his shaykh conferred the Shattāriyah khilāfat to him and permission in the fourteen lineages. He received khilāfat in 987 A.H. and belonged to the Shattārī order.

He had intense confidence in and love for his shaykh, Hadrat Shāh Lashkar[1] Muhammad ʿĀrif *quddisa sirruhu*. This is why he adopted the title Jundullāh (Allāh's army) for himself and came to be known by it.

[1] Meaning "army".

Written Works

He wrote many books in Arabic and Persian. Some of them are: *ʿAyn al-Maʿānī, Raudatul Husnā, Anwār al-Asrār*, a translation of forty Hadīth, and so on.

Demise

He passed away at the age of 70 on 15 Shawwāl 1031 A.H. in Burhānpūr. His grave is in the Sindhī Pūrah district of Burhānpūr. There is a musjid to the south west of his grave. To the east is a sectioned off area where there are graves of many of his relatives and other seniors of the city.[1]

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 409.

Hadrat Shaykh Nizām ad-Dīn Balkhī Thānesarī

Name And Lineage

His name is Shaykh Nizām ad-Dīn and his father's name is ʿAbd ash-Shakūr.

Merits And Virtues

He is from among the senior Auliyā' of India. He was a man who combined external and internal excellences. He followed the Hanafī school and belonged to the Chishtī Sābrī spiritual order. He was a Fārūqī by lineage. He was the nephew, son-in-law, khalīfah and deputy of Hadrat Maulānā Jalāl ad-Dīn Thānesarī. It is said that he did not acquire any formal education but was bestowed with knowledge from Allāh *taʿālā*. This is certainly not difficult for Allāh *taʿālā*.

He wrote many books on the subjects of tafsīr, Hadīth, tasawwuf and so on. In addition to this, he was an expert in chemistry, talisman, the ability to transfer a soul from one body to another, and other similar sciences. He is the founder of a specific school of the Chishtī order. When his holiness and powers came to be known, Prince Salīm (who later became King Jahāngīr) came to meet him. He gave him the glad tiding of the Sultanate. After he became king, his eldest son, Khusro, rebelled.

Khusro came to Hadrat Khwājah and sought spiritual help from him. Hadrat Khwājah advised him against rebelling but he did not pay heed and went and sought help from Biyās, a yogi. Those who were envious of Hadrat Khwājah used the coming of the prince to him as a proof of his conspiracy with the prince and complained to the king about Hadrat Khwājah. Hadrat Khwājah's firmness on the Sunnat appeared like a complaint and became a point of contention. The king issued an edict for the banishment of Hadrat Khwājah.

Hadrat Khwājah left India and proceeded to visit the Haramayn Sharīfayn. After living there for a few years, he went to Balkh which was the land of his forefathers.

In the course of his stay in the Haramayn, he wrote two commentaries to *Lamaʿāt*. One was titled *Makkī* and the other *Madanī*. His programme of instruction and rectification commenced in Balkh. Seven hundred personalities traversed and completed the ranks of the Tarīqah under his training.

A Strange Supernatural Feat

Imām Qallī Khān Azbal was the king of Balkh. He also became one of his murīd's. Materialistic scholars envied his increasing popularity, so they initiated a propaganda stating that he does not attend the Jāmiʿ Musjid for the jumuʿah salāh. They further claimed that he was conducting a separate jumuʿah in his khānqāh and dividing the community in this way. The king was also influenced by the propaganda and requested Hadrat Khwājah to present himself in the Jāmiʿ Musjid. Hadrat Khwājah Sāhib said: "The imām of the Jāmiʿ Musjid is a Shīʿah. Salāh behind him is not valid." This accusation caused an uproar in the city. Thousands of people made a pact that Hadrat Khwājah and the king will have to be killed.

Crowds of rioters began approaching the royal palaces. The king became terrified by this sudden clamour, fled to Hadrat Khwājah's khānqāh, and begged him to do something to quell the uprising.

Hadrat Khwājah consoled the king and said: "The uprising will be quelled just now." The king was still in the khānqāh when about 10 000 rioters surrounded the khānqāh. The imām of the Jāmiʿ Musjid approached Hadrat Khwājah with an unsheathed sword and said: "You are the one who is making the accusation that the imām of the Jāmiʿ Musjid is a

Shīʿah! You will now taste the consequence of this slander."

Hadrat Khwājah Sāhib said: "You are certainly a Shīʿah." He then turned to the king and said: "Order him to remove his socks and see what he has in them." The king got up, removed the imām's socks, and saw two pieces of paper on which the names of Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu* were written."

When the inflamed crowd saw this vileness of the imām, then instead of killing Hadrat Khwājah, they killed the imām. This increased the king's confidence in Hadrat Khwājah and also increased Hadrat Khwājah's status. The people of Balkh witnessed many of his supernatural feats.[1]

Note: By the will of Allāh *taʿālā*, Hadrat Shaykh Nizām ad-Dīn *rahimahullāh* is an important link of our chain of Sufi masters. May Allāh *taʿālā* – through the blessings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, all the Sahābah *radiyallāhu ʿanhum*, and the Sufi masters of all the spiritual orders – protect us against the mischief of the unbelievers, sinners, Jews, Christians, innovators and Shīʿah. A few situations of this nature are being encountered at present. We should therefore make the following supplication of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

O Allāh! We place You to combat them and We seek Your refuge against their mischief.

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[1] *ʿUlamā'-e-Hind Kā Shāndār Mādī*, vol. 1, p. 367.

Hadrat Mujaddid Sāhib's Letter

May Allāh *taʿālā* protect us and you against fanaticism and haphazardness, and save us from anxiety and regret.

Actions which take us closer to Allāh *taʿālā* are either compulsory or optional. However, the optional acts are of no comparison to the compulsory ones. To carry out a compulsory act at its appointed time is better than a thousand years' of optional acts even if the optional act is carried out with a sincere intention. This applies to any optional act – an optional salāh, an optional fast, dhikr and so on. In fact, I go to the extent of saying that the same rule applies to even giving consideration to a Sunnat act at the time of a compulsory act (i.e. the compulsory act is better than a thousand year's of an optional act).

It is related that after leading the people in the fajr salāh one day, Hadrat Amīr al-Mu'minīn 'Umar Fārūq *radiyallāhu 'anhu* cast a glance at those who were present for the salāh. He found that one particular person was missing. He asked about the man and those who were present said: "He stays awake during a major portion of the night (to offer optional salāh) and he fell asleep at this hour." Hadrat 'Umar *radiyallāhu 'anhu* said: "Had he slept the entire night and performed the fajr salāh with congregation, it would have been better than remaining awake the entire night."

Thus, giving consideration to a Sunnat (when carrying out a compulsory act) and keeping away from an undesirable act (even if it is *makrūh tanzīhī*) is far better than dhikr, contemplation and meditation. Yes, if these things are done while their etiquette are observed and any undesirable act is abstained from them, then it is a matter of great success.

One *dāng* (one sixth of a dīnār) given as zakāh after careful calculation is superior to giving mountains of gold as optional charity. To give this one *dāng* as zakāh while consideration to the Sunnat method of giving – e.g. giving to a poor relative – is even more superior and meritorious.

Therefore, to delay the ʿishāh salāh until after midnight and to make its delay a means for tahajjud salāh is extremely detestable. This is because Hanafīs consider ʿishā salāh at such a time to be *makrūh*. This obviously refers to *makrūh tahrīmī*. The reason why I am saying this is that Hanafīs say that the ʿishā salāh until midnight is *mubāh*, and the *makrūh* which is the opposite of *mubāh* is *makrūh tahrīmī*. As for the Shāfiʿīs, they say that ʿishā salāh after midnight is not even permissible – unless it is performed as qadā'. Thus, to delay it for the sake of obtaining the reward of tahajjud and for the sake of more concentration is extremely detestable. If a person wants to realize this objective (of tahajjud), it is sufficient for him to delay the witr salāh. In fact, it is desirable to delay the witr salāh. After midnight is a good time to perform witr. A person is also able to wake up at the time of pre-dawn for the tahajjud salāh. In short, the practice of delaying the ʿishā salāh [in the manner described] must be abandoned.

I have learnt from certain reliable people that the murīds of some of your khulafā' practice *sajdah taʿzīmī*[1] before them, and they do not suffice with mere kissing of the ground. The detestability of this act is more glaring than the sun. You must prohibit them severely. Every person must abstain from such acts – especially the one who is a leader of people. It is essential for him to abstain. If he does not, his followers will emulate

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[1] Prostration of respect.

him and he will be taken to task. Moreover, the sciences of the Sufis are "sciences of conditions", and conditions result from actions. The one who sets right his actions inherits the "sciences of conditions". Actions can only be set right when they are recognized correctly and the nature of each action is known. This is related to knowledge of injunctions of the Sharīʿah. It entails knowledge of salāh, fasting and all other obligations. It also includes knowledge of interactions such as marriage and divorce, and buying and selling. And knowledge of every other thing which Allāh *taʿālā* made obligatory and whose doing He made essential. These sciences are earned, they cannot be obtained without learning them. Knowledge is between two strivings. The first striving is the quest for knowledge before it can be acquired. The second striving is to use that knowledge correctly after it is acquired. Thus, it is necessary that just as books of tasawwuf are read and discussed in your blessed assembly, books of jurisprudence must also be studied. There are many books of jurisprudence in the Persian language as well, e.g. *Majmūʿah Khāfī, ʿUmdatul Islam* and *Kanz Fārsī*. In fact, there is no harm if books on tasawwuf are not discussed because these are connected to conditions and not to words. On the other hand, abstaining from books of jurisprudence could be harmful. There is no need for me to go into details. The little which I wrote contains a lot.

رزقنا الله سبحانه واياكم اتباع حبيبه عليه وعلى اله الصلوات التسليمات

May Allāh taʿālā enable you and us to follow His beloved. Salutations and peace to him and his family.[1]

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[1] *Tajalliyāt Rabbānī*, p. 45.

Demise

He passed away on 8 Rajab 1036 A.H. on a Friday. Others are of the opinion that he passed away in 1039 A.H. or 1024 A.H. His grave is in Balkh.[1]

[1] *Hāshiyah Tajalliyāt Rabbānī*, vol. 1, p. 46.

Hadrat Shaykh ʿAbd al-Qādir Hadramī Ahmadābādī

Name And Lineage

His name is ʿAbd al-Qādir, his kunnīyyat is Abū Bakr, his title is Muhīy ad-Dīn, and his father's name is Shaykh Ibn ʿAbdillāh Hadramī.

Birth

He was born on a Thursday night on 20 Rabīʿ al-Awwal 978 A.H. He was a famous scholar, author and Sufi master of Gujarat. He had a magnificent library.

His mother was a very pious and righteous woman who was extremely humble, mannerly, and one who used to give a lot in charity.

Education

He studied the Qur'ān under a pious servant of Allāh *taʿālā* and then occupied himself in acquiring other sciences. He studied books on various sciences under ʿulamā' until he completed all his studies. He then developed a desire to collect books. He ordered books from distant lands and began collecting them.

Written Works

He wrote several books. The ʿulamā' of Egypt spoke highly of his written works and a large number of students benefited from them.[1]

Hadrat Maulānā Sayyid ʿAbd al-Hayy Sāhib Lucknowī *rahimahullāh* makes mention of him in his magnum opus, *Nuzhatul Khawātir*, and lists 22 of his written works. These include: *Futūhāt Quddūsīyyah, al-Hadā'iq al-Khadirah fī Sīrat an-Nabī wa As-hābihi al-ʿAsharah, Ittihāf al-Hadirah al-ʿAzīzah, al-Muntakhab al-Mustafā fī*

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[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 322.

Akhbār Wuld Mustafā, Kitāb al-Minhāj ilā Maʿrifah al-Miʿrāj.[1]

In addition to writing and compiling books, he rendered sterling services in the fields of rectification and purification. Many 'ulamā', rulers, traders and masses adopted the Sufi way through him. He travelled from Ahmadābād to Bharūch in 997 A.H. where he lived for one year and two months. He then travelled to Surat and other areas until he returned to Ahmadābād.

Demise

He passed away in 1037 or 1038 A.H. and was buried in Ahmadābād near his father. May Allāh *taʿālā* illuminate his resting place and shower His mercy on him.[2]

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[1] *Nuzhatul Khawātir.*
[2] *Mashā'ikh Ahmadābād*, vol. 2, p. 326.

Hadrat Shaykh Maulānā Muhammad Tāhir Lāhorī

Name And Lineage

His name is Muhammad Tāhir Lāhorī. He was a famous personality. He was born and brought up in Lahore.

Education And Training

He is from among the senior khulafā' of Hadrat Mujaddid Sāhib *rahimahullāh*. After studying the various sciences, he first pledged bay'at to Hadrat Shāh Iskandar ibn Hadrat Shāh Kamāl Kethlī *quddisa sirruhumā* in the Qādirīyya order. For a certain period of time, he benefited from the company of Shaykh 'Abd al-Ahad *rahimahullāh* – the father of Hadrat Mujaddid Sāhib *rahimahullāh*. He then qualified under Hadrat Mujaddid Sāhib *rahimahullāh*. He was in charge of the education of Hadrat Khwājah Muhammad Sa'īd and Khwājah Muhammad Ma's̱ūm – the two sons of Hadrat Mujaddid Sāhib *rahimahullāh*.

An Admonitory Incident

The following is a unique and strange incident which took place in his life.

Seekers were assembled in an assembly of Hadrat Mujaddid Sāhib *rahimahullāh* when the effects of affliction were suddenly noticed on his face. He then said with extreme sorrow: "I have just been informed that one of those who are present in this assembly will adopt unbelief. I can see the words *Huwal Kāfir* (he is an unbeliever) written on his forehead. To Allāh we belong and to Him is our return."

Those who were present were overcome by trembling remorse. Five or six months later, Shaykh Tāhir is seen

in love with a non-Muslim woman, he has a *zunnār*[1] around his neck, and is walking around like a madman. Hadrat Mujaddid Sāhib's sons and all other associates were extremely grieved, and they requested Hadrat Mujaddid Sāhib to make du'ā'. He replied:

> Whatever was meant to happen has happened. This is what was written for him in the Lauh-e-Mahfūz.

However, Hadrat Mujaddid Sāhib's associates – especially his two sons – persisted on him to make du'ā'. Hadrat Mujaddid Sāhib *rahimahullāh* made the following du'ā':

> O Allāh! Hadrat Shaykh 'Abd al-Qādīr Jīlānī *rahimahullāh* said: "None has the power over *qadā'-e-mubram* apart from me." Bearing in mind that You conferred this supernatural feat to one of Your Auliyā', I too place my hopes in You to remove this calamity from Shaykh Tāhir through me."

The effect of the Mujaddid was displayed and the genuineness of his quest overwhelmed the love for an unbeliever. It was as if Shaykh Tāhir got up from a dream. He presented himself in a state of consternation before the Mujaddid and as a true penitent.

اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَّا ذَنْبَ لَهُ

The one who repents from a sin is as if he committed no sin.

Note: This incident firstly demonstrates the level of wilāyat and karāmat of Hadrat Mujaddid Alf Thānī *rahimahullāh*. Secondly, it shows how effective and beneficial a relationship and bond with the auliyā' is. In

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[1] A sacred thread worn by Hindus.

this case, Shaykh Tāhir's wretchedness was changed to good fortune. He was removed from the pit of Hell and conveyed to the garden of Paradise. This is why a bond with such personalities must be valued and considered to be a great boon. It is the practice in Allāh's court that:

> Allāh *taʿālā* honours the evil ones with acceptance by virtue of the pious ones. Like a person who purchases a string of pearls – he does not return the string; he purchases the pearls with the string.

Consequently, the reverse of Shaykh Tāhir's false love [for the woman] became true and genuine love [for Allāh *taʿālā*] which he acquired within a short period of time. The author of *Khazīnatul Asfiyā'* writes:

> He used to constantly receive this inspiration: "O Tāhir! Say: My foot is on the necks of all the auliyā'." However, he would not utter these words out of his extreme respect. He used to say in reply: "O Allāh! This high status is only deserving of Hadrat Ghauth Aʿzam. It is sufficient for me to merely remain among his murīds and associates."

Shaykh Tāhir was extremely content, solitary by nature, patient and satisfied. Together with teaching and lecturing, he would always occupy himself in dhikr, spiritual practices, instruction of murīds and worship at night. He shut his door to the wealthy and influential people. He used to write books of Hadīth and jurisprudence with his own hands. He would add marginal notes to them and sell them. This was his means of income. The position of Qutb over the Punjab was conferred to him.

Hadrat Mujaddid Sāhib's First Letter

Encouragement towards reviving the Sunnat and refuting bidʿat

All praise is due to Allāh *taʿālā* and peace to His selected servants.

I received the letter which you sent via Hāfiz Bahā' ad-Dīn. It brought great joy to me. It is also a unique favour of Allāh *taʿālā* to enable His sincere beloveds to spend all their energies in trying to revive a Sunnat and (at the same time) to wipe out a detestable innovation. Sunnat and bidʿat are opposites. The existence of one necessitates the rejection of the other. Reviving either one of the two entails putting an end to the other. Reviving the Sunnat entails killing bidʿat, and reviving bidʿat entails putting an end to the Sunnat. Whether a bidʿat is termed "good" or "evil", it necessitates the removal of the Sunnat.

The word "good" when added to bidʿat is probably in the attributive sense, because an absolute good can never be accepted with regard to a bidʿat.

All the Sunnats of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are liked by Allāh *taʿālā*. Anything which is against the Sunnat is liked by Shaytān. My words are not liked by many people because of the proliferation of bidʿat. However, on the day of Resurrection we will come to know who was on guidance – they or us.[1]

Hadrat Mujaddid Sāhib's Second Letter

On the effects of dhikr, salāh and Qur'ān recitation

All praise is due to Allāh *taʿālā* and peace to His selected servants.

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[1] *Tajalliyāt Rabbānī*, p. 186.

The novice seeker in this path has no alternative to dhikr because his progress is dependent on it. However, the precondition is that the dhikr must be acquired from an expert and qualified shaykh. If this precondition is not considered, then although the person will be rewarded for the dhikr it will not be able to be a means to proximity. The person will not be able to reach that rank which the close servants normally reach through it. Yes, there are those rare occasions when Allāh's grace is on a person, He tutors and trains him without the agency of a shaykh, and make him His close friend through repeated dhikr. In fact, it is also possible to convey him to the ranks of proximity without repeated dhikr and include him among His auliyā'. However, this precondition (of an expert shaykh) is with respect to the majority and in line with Allāh's wisdom and norm. When that matter which is connected to Allāh's grace is fulfilled, and the person is freed from the false gods of the desires of the self, and his self is converted from being a *nafs-e-ammārah*[1] to a *nafs-e-muṯma'innah*[2], the person does not progress through dhikr. Instead, the dhikr is considered to be a practice of the righteous ones. When this level is reached, the rank of proximity is acquired through recitation of the Qur'ān and performance of salāh with lengthy recitations. What was acquired through dhikr previously is now acquired through recitation of the Qur'ān. This is especially when the recitation of the Qur'ān is in salāh.

In short, when a person is at the end [of his journey in this path], the dhikr is like what Qur'ān recitation was to him in the beginning. It was a practice of the righteous ones at best. And the Qur'ān recitation is like

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[1] The self which prompts a person towards evil.
[2] The self which is satisfied in the obedience of Allāh *ta'ālā*.

what the dhikr was in the beginning when it was a means to convey him further.

It is a strange thing that when he repeats dhikr now (at the end) in the form of Qur'ān recitation by commencing his dhikr by saying *Aʿūdhu Billāhi Minash Shayṯānir Rajīm*, he will derive the same benefit as the actual recitation of the Qur'ān.

There is a place and time for every action. If it is done at the right place and time, it will create beauty and elegance in the action. If it is not done at the right time and place, it could become an error in some instances even if it is a good action. Take the case of recitation of Sūrah al-Fātiḫah in ṣalāh. If a person reads it in the place of the *tashahhud*, it will be an error even though Sūrah al-Fātihah is the Mother of the Book. Thus, a guide is from among the essentials of this path, and his teaching and instruction are from among the most important things.

Peace on the one who follows guidance.[1]

Demise

He passed away on a Thursday, at mid-morning in Muḫarram 1040 A.H./1630 at the age of 56 years. May Allāh *taʿālā* shower His mercy on him. Āmīn.[2]

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[1] *Tajalliyāt Rabbānī*, vol. 3, p. 131.
[2] *'Ulamā'-e-Hind Kā Shāndār Māḏī*, vol. 1, pp. 286-290.

Hadrat Shāh Abū Saʿīd Nuʿmānī Nausherwānī Gangohī

Name And Lineage

His name is Abū Saʿīd and his father's name was Shaykh Nūr ad-Dīn or Shaykh Rukn ad-Dīn. His mother was the daughter of Shaykh Jalāl ad-Dīn Thānesarī *rahimahullāh*. He is a Nuʿmānī by lineage, i.e. his lineage goes up to Hadrat Imām Abū Hanīfah *rahimahullāh*. He is the grandson of Sayyidunā ʿAbd al-Quddūs Gangohī *rahimahullāh*.

Early Life

He was initially employed in the military but was always overwhelmed by love for Allāh *taʿālā*. He concealed it for some time and eventually presented himself before Hadrat Shaykh Jalāl ad-Dīn Thānesarī *rahimahullāh*. Hadrat Shaykh had become extremely weak and old by then, and had handed over his attendants and associates to Hadrat Shaykh Nizām ad-Dīn. This is why he also sent Shaykh Abū Saʿīd to Shaykh Nizām ad-Dīn Balkhī. But then the Shaykh had left for Balkh. Shaykh Abū Saʿīd was quite grief-stricken at this separation and also gave up all his spiritual practices and exercises in his grief.

Departure to Balkh

He was standing at the grave of his grandfather, Hadrat Shāh ʿAbd al-Quddūs Gangohī *rahimahullāh,* one day when he heard a voice encouraging him to go to Balkh. He heard this voice for three days. He eventually decided to leave for Balkh on foot. On reaching there, he went through several intensive spiritual exercises and strivings until he reached a level of expertise.

Once he reached that level, his Shaykh appointed him as his deputy and sent him to Gangoh. On his return, he led a life of anonymity for some time. However,

people began reverting to him after Shaykh Muhammad Sādiq Gangohī *rahimahullāh* pledged bayʿat to him.

Demise

He passed away on the 2nd of Rabīʿ al-Awwal or Rabīʿ al-Ākhir 1040 A.H. and was buried in Gangoh. May Allāh *taʿālā* illuminate his resting place.

Khulafā'

The following are some of his famous khulafā': Shaykh Muhammad Sādiq Gangohī *rahimahullāh*, Shaykh Ibrāhīm Rāmpūrī *rahimahullāh*, Shaykh Khwājah Muhibbullāh Allāhābādī *rahimahullāh* (who is mentioned in our spiritual family tree), Shaykh Ibrāhīm Sahāranpūrī *rahimahullāh* and Shaykh Khwājah Pānī Pattī *rahimahullāh*.[1]

[1] Hadrat Maulānā Shaykh Muhammad Zakarīyyā: *Tārīkh Mashā'ikh Chisht*, p. 225.

Hadrat Shaykh ʿAbd al-Hādī Budāyūnī

Introduction

Shaykh ʿAbd al-Hādī Budāyūnī is described as a man of virtue and rectitude. He is from among the khulafā' of Hadrat Mujaddid Alf Thānī *rahimahullāh*. He first acquired the Tarīqah from Khwājah ʿAbd al-Bāqī Naqshbandī *rahimahullāh*. He then began living with his student, Shaykh Ahmad ibn ʿAbd al-Ahad Sirhindī *rahimahullāh* under whom he studied the Tarīqah until he reached the position of a Sufi master himself.[1]

Maulānā Nasīm Ahmad Farīdī Amrohī *rahimahullāh* introduces him as follows in his marginal notes to *Tajalliyāt Rabbānī*:

He is a pious elder of Budāyūn who was of Fārūqī lineage. He is also from among those murīds of Hadrat Khwājah Bāqī Billāh *rahimahullāh* whose spiritual training was given over to Hadrat Mujaddid Alf Thānī *rahimahullāh* under the instruction of Hadrat Khwājah Bāqī Billāh *rahimahullāh*. Hadrat Mujaddid Sāhib *rahimahullāh* used to correspond with his shaykh and inform him about the spiritual progress of some of his disciples and associates. Shaykh ʿAbd al-Hādī was one of those about whom he wrote to Hadrat Khwājah Bāqī Billāh *rahimahullāh*.

After remaining for some time in the blessed company of Hadrat Mujaddid Sāhib *rahimahullāh*, he received the distinguished permission to teach the Tarīqah to others. He is from among the early khulafā' of Hadrat Mujaddid Sāhib *rahimahullāh*.[2]

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[1] *Nuzhatul Khawāṭir*, p. 367.
[2] *Tajalliyāt Rabbānī*, p. 195.

Hadrat Mujaddid Sāhib's Letter on Rights

I was overjoyed at receiving your anxiously awaited letter. All praise is due to Allāh *taʿālā* that the long period of separation has not affected your love and sincerity. Despite this, if you still come here (to Sirhind), it will be better. However, there is always good in whatever Allāh *taʿālā* wills. You expressed your wish to remain in solitude. It is a good thing but bear in mind that the rights of Muslims must not be discarded.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

حق المسلم على المسلم خمس: رد السلام، وعيادة المريض، واتباع الجنائز، وإجابة الدعوة، وتشميت العاطس.

A Muslim enjoys five rights over his fellow Muslim. (1) Replying to his salām. (2) Visiting the sick. (3) Attending a funeral. (4) Accepting an invitation. (5) To say Yarhamukallāh to the one who says Al-hamdulillāh after sneezing.

There are a few prerequisites for accepting an invitation as stated in *Ihyā' al-ʿUlūm*. Some of them are:

The following invitations should not be accepted:

1. The food is doubtful.
2. The place or the ground is impermissible.
3. The place contains something which is against the Sharīʿah, e.g. carpets of silk, silver utensils, pictures of animate objects on the floor or walls.
4. Music is played there or the people are engrossed in play, amusement and joking. Also backbiting, carrying tales, lies, slander and other similar fabrications.

These are things which prevent one from accepting an invitation and make it impermissible and reprehensible

to attend. Similarly, if the inviter is oppressive, a bidʿatī, a flagrant sinner, a mischief-monger, or a person who goes into unwarranted formalities, ostentation and showing off.

It is stated in *Shirʿatul Islam* that a meal which is prepared for show and ostentation should not be accepted.

It is stated in *Muhīt* that one should not sit at a table where there is play and amusement, or singing and music. Or where people are engaged in backbiting.

Matālib al-Mu'minīn states: An invitation may be accepted if the above impediments are not present even though it is difficult for the absence of such impediments in today's times. It should also be known that solitude is practised with outsiders, not with one's friends.

It is Sunnat to visit the sick if he has someone to see to him and nurse. If the sick does not have any such person, it is obligatory to visit him. The same is written in the marginal notes of *Mishkāt* (on the reference of *Mirqāt*).

A person ought to attend a janāzah salāh. He must walk at least a few steps behind the janāzah so that some rights of the deceased are fulfilled.

It is from among the essentials of Dīn to attend the five congregational salāhs, the jumuʿah salāh and the two ʿīd salāhs. One cannot avoid this.

If you wish you may spend your remaining times in solitude. However, you must first have a correct intention. Solitude must not be for any worldly motive. The sole purpose of solitude must be to acquire spiritual concentration through Allāh's dhikr and to save yourself from futile activities. You must be extremely cautious when making a correct intention.

Let it not be that some hidden motive is concealed behind the desire to remain in solitude. Beg, beseech and cry before Allāh *taʿālā* for correction of your intention. Also humble and submit yourself so that you may acquire the true reality of a correct intention. Other conditions will be discussed when we meet. Was salām.[1]

Demise

He passed away on 9 Shaʿbān 1040 A.H. in Budāyūn. His grave is in Kharm Shāh in Budāyūn, U. P.[2]

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[1] *Tajalliyāt Rabbānī*, p. 196.
[2] Ibid.

Hadrat Shāh Burhān ad-Dīn ʿAlawī Gujarati

Name And Lineage

His name is Sayyid Burhān ad-Dīn ʿAlawī. He is the son of Qādī Sayyid Nasrullāh and the younger brother of Hadrat Shāh Wajīh ad-Dīn ʿAlawī Ahmadābādī *quddisa sirruhu*. His mother was a senior ascetic and ardent worshipper. She was the daughter of Maulānā Shihāb ad-Dīn ibn Makhdūm Maulānā Mahmūd ibn Makhdūm Maulānā ʿAlī Sher who was the teacher of Hadrat Qutb ʿĀlam. His lineage reads as follows: Sayyid Burhān ad-Dīn ibn Qādī Sayyid Nasrullāh ibn Sayyid ʿImād ad-Dīn ibn Sayyid ʿAttā'ullāh ibn Qādī Sayyid Muʿīn ad-Dīn ibn Sayyid Bahā' ad-Dīn Makkī. His lineage goes up to Sayyidunā Imām Muhammad Taqī Radwī Makkī through Sayyid Muhammad ʿArīd.

Forefathers

He belonged to a Yemeni family. One of his forefathers left Yemen and settled down in Makkah. After some time, Sayyid Bahā' ad-Dīn – also one of his forefathers – left Makkah and settled down in Chānpānīr, Gujarat during the rule of Muzaffar Shāh the first (793-814 A.H.) who was the governor of Gujarat. He got married here, got children and finally passed away in Chānpānīr. His children – one after the other – occupied the post of Qādī.

His Father

His father, Qādī Nasrullāh, continued living in Chānpānīr during the rule of Sultān Mahmūd Shāh Begrā (873-917 A.H.). However, when Sultan Muzaffar the second (917-932 A.H.) became the ruler, he left Chāpānīr and settled down in Ahmadābād. His father was given a house near the Sultan's palace. He passed away there and was buried there.

Birth And Education

Shāh Burhān ad-Dīn was born in Chānpānīr. When he reached an age of understanding, he studied the prevailing sciences under his father until he qualified and became an expert.

Bayʿat And Khilāfat

After completing his studies, he pledged bayʿat at the hands of his brother, Hadrat Shāh Wajīh ad-Dīn. He remained in Ahmadābād for some time in his brother's service, acquired spiritual sciences and received khilāfat. He belonged to the Shattārī order.

Stay in Burhānpūr

He left his hometown after the demise of his brother, began journeying until he reached Burhānpūr. He experienced extreme peace here and decided to settle down permanently. He dressed as a soldier for some time and kept his [spiritual] condition concealed in this way.

Habits And Character

His speech and character were the same. He had no inclination towards worldly things. Cash and possessions held no value to him. His hand was never withheld – he always gave in charity and extended his help to known people and strangers alike. He was a man of resoluteness and courage. He always kept himself occupied in worshipping Allāh *taʿālā*, solitude and spiritual exercises.

Demise

It appears that he passed away in Burhānpūr in the first ten days of the eleventh century of the hijrah, and

was buried here. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 337.

Hadrat Maulānā Shaykh Nizām Burhānpūrī

Name, Education And Training

His name is Nizām and Burhānpūr was his hometown. There is little information about his family and early life.

Qādī Nasīr ad-Dīn was a senior Sunnat-following scholar of Burhānpūr. The Shaykh was educated and trained mostly by him. He himself became an erudite scholar under the supervision of his teacher and due to his affinity to him.

Meeting With King Aurangzeb

When Aurangzeb was still a prince and was put in charge of the administration of Decca, he met Shaykh Nizām there and became attached to him. Their attachment continued until the end. By virtue of his capabilities, the Shaykh reached the highest positions in the government.

Rarely was Aurangzeb's academic or political assemblies devoid of the Shaykh's participation. The author of *Ma'āthir 'Ālamgīrī* makes several references to him. Aurangzeb accorded so much of respect to him that he excused him from adhering to the royal norms and greetings. *Mahbūb al-Ahbāb* states: He was excused from the restrictions of the court as regards norms, etiquette, greeting and employment.

Service to *Fatāwā 'Ālamgīrī*

When a group of 'ulamā' was appointed for the compilation of *Fatāwā 'Ālamgīrī*, Shaykh Nizām was appointed as its head. The author of *'Ālamgīr Nāmah* makes reference to *Fatāwā 'Ālamgīrī* and says:

> This magnificent task was initiated under the management of Shaykh Nizām who combined rational and traditional virtues.[1]

Mir'at al-'Ālam and *Ma'āthir 'Ālamgīrī* state:

> This important task was initiated under the supervision of the leader of all, Shaykh Nizām.[2]

Tadhkirah 'Ulamā'-e-Hind states:

> He spent all his energies in completing *Fatāwā 'Ālamgīrī*.

Shaykh 'Abd ar-Rahmān Bahrāwī had undertaken the editing and proof reading of the *Fatāwā 'Ālamgīrī* and this edition was printed for the third time in Egypt in 1310 A.H. He writes in his introduction:

وجعل رئيسهم في ذلك المولى الهمام الشيخ النظام

Shaykh Nizām was appointed as its head.

Demise

There is no clear indication about the time of his demise. What we do know is that he was over 80 years old at the time. Biographers mention him among the personalities of the eleventh century of the hijrah. He most probably passed away then. May Allāh *ta'ālā* shower His mercy on him.

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[1] Page 1087.
[2] Page 274.

Hadrat Shaykh Nasīr Khān Gujarati Burhānpūrī

Name And Lineage

His name is Shaykh Nasīr Khān and his father's name is Quraysh Khān Gujarati. His forefathers were men in the military and they were original residents of Gujarat.

Birth And Education

He was born in Ahmadābād in Gujarat. He studied worldly and religious sciences under the local 'ulamā' and after completing, he joined the military as was the practice of his forefathers.

Arrival in Burhānpūr

When King Akbar conquered Gujarat in 981 A.H./1573, the Shaykh left Ahmadābād, proceeded to Khāndesh and settled down in Burhānpūr.

Bay'at And Khilāfat

He gave up the occupation of his forefathers after coming to Burhānpūr and placed his foot in the dervish way. He gradually developed perfection in abstention and asceticism, and adopted a life of trust in Allāh *ta'ālā*. Consequently, he did not put his hand to any type of work and had no interest in anything. He found tranquillity of heart in anonymity, poverty and hunger. He kept his door shut to greed and desire. He eventually went into the company of Miyā Jamūjī *rahimahullāh*, pledged bay'at at his hands, remained in his company and occupied himself in dhikr and spiritual instruction. He received khilāfat after some time. It seems that he belonged to the Qādirīyyah order.

Marriage

Miyā Jamūjī *rahimahullāh* loved him a lot. After observing his excellent qualities, he gave over his daughter to him. In this way he honoured him by making him his son-in-law. He began living with him.

He was a senior scholar and loved studying *Ihyā' al-ʿUlūm*. He used to gauge his own internal beliefs and external actions in line with this book.

Habits And Character

He lived a life of reliance on Allāh *taʿālā*, and found comfort in poverty and hunger. He remained aloof from greed and this world, and occupied himself in Allāh's worship.

Demise

He passed away in the early eleventh century of the hijrah in Burhānpūr. Shaykh Muhammad Bahā' ad-Dīn, the brother of Hadrat Shāh Wajīh ad-Dīn ʿAlawī Gujarati, said on the day of his demise:

> Today Shaykh ʿAlī Muttaqī left this world of beauty and went to the graveyard of piety.

Note: This demonstrates the knowledge, piety and Allāh-reliance of Hadrat Nasīr Khān Gujarati. May Allāh *taʿālā* embellish us with the praiseworthy qualities of our senior ʿulamā' and Sufi masters. Inspiration is from Allāh *taʿālā*. (compiler)

Hadrat Maulānā Yūnus Muftī Sindhī Burhānpūrī

Name And Lineage

His name is Shaykh Yūnus. He was an expert in Hadīth, tafsīr and other sciences and was therefore referred to as Muftī. He is well known as Maulānā Yūnus Muftī. He is affiliated to the famous Lākah tribe of Sindh (Pakistan).

Knowledge And Virtue

He acquired all the sciences and arts from the ʿulamāʾ of his place, and became a senior scholar. He was referred to as an ʿAllāmah of his time.

Arrival in Ahmadābād

He left his hometown and came to Ahmadābād in Gujarat. He remained in the company of Hadrat Wajīh ad-Dīn ʿAlawī Ahmadābādī *rahimahullāh* and Qādī ʿAlāʾ ad-Dīn ʿĪsā Ahmadābādī *rahimahullāh* and acquired proficiency is understanding and insightfulness. He belonged to the Shattārī order.

Arrival in Burhānpūr

He left Ahmadābād and came to Burhānpūr, and remained here until the end. Qādī ʿAbd al-Ghanī Sayyid Ibrāhīm Bhakrī, Shaykh Nizām, Shaykh Kabīr, Mullā Tayyib Sindhī, Qādī Is-hāq Āsīrī *rahimahumullāh* are from among his famous students.

Demise

It seems that he passed away in the beginning of the eleventh century of the hijrah. He is buried in Burhānpūr. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tārīkh Auliyāʾ Kirām Burhānpūr*, p. 328.

Hadrat Shaykh Muhammad Ahmadābādī

Name, Lineage And Birth

His name is Shams ad-Dīn, his titles are Muhammad and Qutb, and his father's name is Hasan Muhammad. He was born in Ahmadābād in 956 A.H.

Education And Training

His education and training was undertaken under his father's supervision. After completing his studies of Arabic etymology, grammar, tafsīr, Hadīth and jurisprudence, he turned his attention towards the spiritual sciences.

Bayʿat And Khilāfat

He pledged bayʿat at the hands of his father Hadrat Hasan Muhammad and received khilāfat from him.[1]

He had many khulafā', the most famous of whom was his grandson Hadrat Shaykh Yahyā Madanī ibn Shaykh Mahmūd.

Academic Inclination

He wrote a tafsīr titled *Tafsīr Muhammadī*. His father, Hadrat Muhammad *rahimahullāh* said: "People will speak about this tafsīr, praise it and have love for you. They will ask you and want you to make mention of them in your tafsīr. Be on your guard. Don't ever mention any king's or materialist person's name in it. You wrote it for Allāh's sake and it ought to be solely for Him, after all it is through the blessings of Hadrat Muhammad Mustafā *sallallāhu ʿalayhi wa sallam*."

Note: Glory to Allāh! Look at what an excellent piece of advice which is most beneficial to writers. Inspiration is from Allāh *taʿālā*. (compiler)

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[1] *Tārīkh Sūfiyā'-e-Gujarat*, p. 304.

Statements

1. He writes in his book, *Ilhāmāt*:

When a seeker experiences joy in Allāh's remembrance, he must continue striving in it. He must think to himself that experiencing joy in Allāh's remembrance is a gift from Allāh *taʿālā*, it has been acquired through Allāh's grace and the blessing of one's shaykh – not through his own striving and practice. He must continue thinking to himself that even if he were to spend his entire life in trying to acquire this joy, he would not be able to acquire it. It is solely through Allāh's grace and the blessing of one's shaykh."

2. It is the duty of a seeker to acquire tauhīd. In other words, his heart must be pure from all besides Allāh *taʿālā*. He must not strive to seek Allāh *taʿālā*, His will or His recognition. In other words:

> Hand over all your matters to Allāh *taʿālā*.
> He does as He wills.

Note: This is undoubtedly tauhīd – that is, every hope must be placed in Allāh *taʿālā* and His pleasure. (compiler)

3. It is essential for a seeker to divest his heart of perception of all except Allāh *taʿālā*.

4. If a seeker is exposed to anything in the course of his striving, he must not confine himself to it. Instead, he must strive to acquire a higher position. Furthermore, whatever he has been exposed to must not be divulged to anyone. He may mention it to his shaykh.

Note: Glory to Allāh! This is a very beneficial piece of advice which can only be given by a Sufi master. Someone rightly said:

O brother! That court is limitless. Do not stop at the station which you reach [aim for higher].

5. A sign of love is that all besides Allāh *taʿālā* gets burnt, even to the extent that a seeker's personal self is burnt. In other words, he too must obliterate himself totally to Allāh *taʿālā*.

Note: Glory to Allāh! Look at these comprehensive and concise words on tauhīd which every believer must bear in mind. After all, tauhīd is the head of all acts of obedience. (compiler)

Demise

He passed away on a Sunday on 29 Rabīʿ al-Awwal 1041 A.H. His grave is in Ahmadābād. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Sūfiyā'-e-Gujarat*, p. 305.

Hadrat Maulānā Sayyid Habībullāh Sibghatullāh Bījāpūrī

Name And Lineage

His name is Maulānā Habībullāh and his title is Sibghatullāh. He is the son of Maulānā Ahmad ibn Maulānā Khalīlullāh. Both his parents were of noble and genuine lineage.

Birth

He was born on the night of ʿīd al-fitr in Bījāpūr in 979 A.H.

Education And Training

After his period of infancy, he commenced his primary education under Makhdūm Qādī ʿAlī *rahimahullāh* who was a scholar who combined the rational and traditional sciences. He then studied under Miyā Habībullāh Shahr Ustādh *rahimahullāh* where he completed his studies until *Mutawwal*.

He then studied *Sharh Hikmatul ʿAyn* under Maulānā Shaykh Hasan Najafī *rahimahullāh* who was an ʿallāmah and a hakīm. Acting under the instruction of Miyā Habībullāh Shahr Ustādh *rahimahullāh*, he stopped his studies and travelled from Bījāpūr. He proceeded to the service of Hadrat Qādī Muhammad Kalyānī *rahimahullāh* who was a senior ʿālim and a Sufi master. The Qādī Sāhib accorded special attention to him, and a mutual covenant and brotherhood was established.

He said to him: "You must keep me with you on the day of Resurrection." He taught him a few lessons from *Barāhīn* and said: "This mutual affinity must be maintained." He then returned to his hometown and began teaching the contemporary books. He always kept himself occupied in studying. Intelligence and far-sightedness were deeply embedded in his disposition.

Sharpness of mind was always burning in him. His excellent qualities became well known in the city. People used to refer to him as Nafs Qudsīyyah (a holy soul). His lessons and lectures were very popular in the city which was now immersed with his blessed presence.

He acquired the blessed company of Hadrat Shāh Muhammad Mirzā – al-Mash-hūr Mīrān Sāhib Bābā Nagrī – and many other 'ulamā', dervishes and Sufi masters such as Shāh Tāj al-Haq *rahimahullāh*, 'Abd al-Wahhāb (known as Shaykh Bābūjī *rahimahullāh*) and Khalīfah Shāh Hasan *rahimahullāh*.

Note: In addition to rendering services to the sciences and purification of the self, our Sufi masters used to occupy themselves in teaching and lecturing. Obviously, these personalities rendered spiritual services after deriving their knowledge from the Qur'ān and Sunnat. This is why they had the honour of being the heirs of Rasūlullāh *sallallāhu 'alayhi wa sallam* in the true sense of the word. May Allāh *ta'ālā* bless us with the same comprehensiveness. Āmīn. (compiler)

His Rank in The Eyes of Sultans

Ibrāhīm 'Ādil Shāh, the king of Bījāpūr, used to accord him a lot of respect and reverence. He used to constantly request him to become his deputy but he never accepted.

He abhorred the world and wanted to remain far from the wealthy and the Sultans. Many leaders used to present themselves at his door and derive worldly and Dīnī benefit from him. When any new scholar arrived in Bījāpūr, the king would appoint him to host the 'ulamā'. He used to carry out this order of the king, and accord full respect to the 'ulamā'. He used to speak good about every scholar before the king and the latter would do as he said. Most 'ulamā' used to succeed

through his intervention and return to their respective regions.

The author of *Mishkāt an-Nubūwwah* wrote that in 999 A.H. the Shaykh developed a thought in his heart that he should traverse through the entire world so that he could find a Sufi master. He went to Mīrān Sāhib Bābā Nagrī and expressed his intention to him. Mīrān Sāhib listened to his story, took him about one mile out into the desert and said: "A Sufi master will soon arrive here. Be patient." The Shaykh gave up his idea of journeying through the whole world.

Hadrat Shāh Sibghatullāh Sāhib *quddisa sirruhu* came to Bījāpūr in 1000 A.H. All the wealthy and poor people benefited from his company. The Shaykh asked them about the 'ulamā' of the city and about the situation there. They said: "Mullā Habībullāh ibn Ahmad is an erudite scholar." When the Shaykh heard this, he said: "Convey my salām to him and ask him to come here." Mullā Habībullāh Sāhib mounted his stead and proceeded immediately. Mullā Sāhib was left astounded when he heard his talk, and began studying under the Shaykh all over again. He reached a high position within a short time and also became the Shaykh's murīd. The Shaykh never asked him to spend time in 40-days solitude. Mullā Sāhib thought to himself that he is probably not worthy of it. The Shaykh gauged what he was thinking and said: "Most people go into solitude and remain as they were before they could go into solitude. My one gaze is better than a hundred 40-day's of solitude."

Note: Glory to Allāh! Look at the effect of his focus and attention. If a person can receive such a gaze, there is no harm if he does not go into solitude. (compiler)

The Shaykh then gave him permission to induct murīds. Mullā Sāhib said: "Hadrat! Will my murīds be

eligible for Allāh's reward?" He replied: "Indeed. Your murīds will be equal to my murīds. There will be no difference whatsoever between the two."

Note: Glory to Allāh! Look at the similarity between the shaykh and murīd! In such a situation, the difference between "you" and "I" comes to an end.

Demise

He passed away on 9 Shaʿbān 1041 A.H. As per his bequest, he was buried next to his mother in Zahrah Pūr on a Tuesday. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh*, p. 258.

Hadrat Shaykh Badīʿ ad-Dīn Sahāranpūrī

Name And Lineage

His name is Badīʿ ad-Dīn and his father's name is Rafīʿ ad-Dīn ibn ʿAbd as-Sattār.

Birth

He was born in Saharānpūr, grew up there, spent some time studying Arabic and then travelled to other cities.

Merits And Virtues

He was from among the senior khulafā' of Hadrat Mujaddid Sāhib *rahimahullāh* and from among the famous Sufi masters of his area. He was a practising ʿālim, righteous, pious, of good company and pleasant speech. He was a man of expositions, supernatural feats, sciences, recognition of Allāh *taʿālā* and glad tidings. Before becoming a murīd of Hadrat Mujaddid Sāhib *rahimahullāh*, he used to study *Talwīh* under him. He did not have any confidence in the dervishes at the time. Instead, he used to reject them and stay aloof from them.

The Shaykh related to me (Badr ad-Dīn Sirhindī, the author of *Hadrāt al-Quds*): "In those days I was studying the external sciences under Hadrat *rahimahullāh* and I used to stay in the khānqāh in the room of a well known senior man of spiritual striving. About that time, Hadrat Mujaddid Sāhib *rahimahullāh* had bid farewell to Hadrat Khwājah Bāqī Billāh *quddisa sirruhu* and come to Sirhind. His rectitude and guidance were not known as yet. Sometimes I used to make statements against Hadrat Mujaddid Sāhib *rahimahullāh* in the presence of that elder [in whose room I was staying]. He used to become extremely displeased with me, instil fear in me, threaten me, and would say: 'It has been made manifest to me that he will become the Qutb of the world. You know nothing about him. A lot of benefit is to be derived from him.

You must never say anything against him.' During the same period he saw a dream which he related to another elder who was known to him. The elder interpreted the dream by saying: 'Hadrat Mujaddid Sāhib will be from among the senior auliyā', he will be the Qutb of his time, people do not know his value as yet. There will come a time when he will manifest himself and you yourself will also derive his blessings.'"

Conditions

The Shaykh (Badīʿ ad-Dīn) used to relate how his repentance started: I was a labourer in those days and would occasionally present myself before Hadrat. I was in love with someone and did not bother about carrying out good deeds and abstaining from prohibitions. Hadrat used to say to me: "O you! Why do you not perform salāh and why do you not abstain from sinning?" I would reply: "I have heard many pieces of advice of this nature from several people. If you can focus on my internal self and remove me from my condition (of misguidance) through your power, I can be guided. If not, your advice will be of no use to me." He directed a little focus on me and said: "You must come to me tomorrow with the same intention." Coincidentally, my beloved became my guest the next day and I considered her company to be a boon. I could not go to Hadrat. When I presented myself to him after two days, he said: "You broke your promise. Anyway, it is good and a blessing even though you came now. Go, perform a fresh wudū', perform two rakʿats of salāh and come to me." I did as I was told. He then took me in solitude, taught me how to do dhikr with the heart and directed his focus on me. I lost control of myself, lost my senses and began rolling on the ground. People saw me in this state of unconsciousness and carried me to my house. I regained conscious after a complete night and day. When I assessed the condition of my heart I found that it was empty of the love which I had

[for the woman]. In fact, I found it devoid of all worldly attachments. I then began presenting myself before Hadrat on a regular basis. I made tremendous progress by virtue of his lofty focus and attention. I began improving by the day and continued advancing towards the unseen with every passing moment.

The Shaykh spent many years in the service of his Hadrat and was honoured with spiritual benefactions, stations, and levels of perfection. He returned to his hometown, Sahāranpūr, after receiving khilāfat. He then occupied himself in the training and tutoring of seekers. I (Shaykh Badr ad-Dīn Sirhindī) enjoyed a very cordial and close relationship with him. Whenever I used to meet him, he used to relate the supernatural feats of Hadrat Mujaddid Sāhib *rahimahullāh* in very sweet words and colourful expressions. He was like a book which contained Hadrat Mujaddid's expositions, glad tidings and supernatural feats. He related so many of Hadrat Mujaddid Sāhib's supernatural feats that if I had penned them down at that time, I would have filled a voluminous book. Unfortunately, the thought of penning them came to me later – at a time when I forgot most of them. I penned the few which I could recall.

Statements

1. When I said to Hadrat Mujaddid Sāhib *rahimahullāh* that I would like to give up my job, he said: "Do not give up this journey (with the military)." I persisted but he said: "Allāh *taʿālā* has not willed it as yet." I eventually departed acting under his instruction. On the first day of my journey from Akbarābād to Burhānpūr – from the morning until I reached the next station – I saw Hadrat with me all the time. The moment we reached a point, he would hold my hand in the midst of the army, take me one side and continue advising me. There was no change in his advice.

2. When I reached Ujayn, I went to meet a yogi by the name of Ajīd Raup. He was a kāfir ascetic who could perform supernatural feats by virtue of his spiritual exercises. The kings and rulers had a lot of confidence in him and used to go to meet him. The moment he set eyes on me he said: "O you! Where are you going after having left your shaykh who is the most perfect of our time?" I asked: "How do you know that?" He said: "I have gauged and it has been exposed to me that there is no one like him at present." I said: "Why, then, do you not go to meet him?" He replied: "I have reached a level of perfection in my religion, I have no need for him."

Note: This demonstrates the high level of Hadrat Mujaddid Sāhib *rahimahullāh* as testified by an unbeliever. As the saying goes:

الفضل لمن شهدت به الأعداء

True virtue of a person lies in the testimony of his enemies.

3. While I was in a circle of dhikr, I saw myself before Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Someone asked him: "O Rasūlullāh! Do you perform the Sunnat of zawāl?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* remained silent so I said: "O Rasūlullāh! Hadrat Shaykh Ahmad [Mujaddid Alf Thānī] performs this salāh. It is his practice to carry out any action which emanated from you." Rasūlullāh *sallallāhu ʿalayhi wa sallam* went into meditation for a short while, raised his blessed head and said: "Every action which Shaykh Ahmad carries out is correct and is exactly my action. I also perform this salāh."[1]

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[1] *Hadrāt al-Quds*, p. 314.

Shaykh Badīʿ ad-Dīn's Letters to Hadrat Mujaddid Sāhib

We now present some of the letters which the Shaykh wrote to Hadrat Mujaddid Sāhib *rahimahullāh*.

First Letter

This most insignificant of servants, Badīʿ ad-Dīn Sahāranpūrī, presents in your high court that I receive special glad tidings from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* shows extreme consideration to me and advises me. He said to me on one day: "You are the sun of India." He added: "Engage in more acts of obedience." I also receive the glad tiding from the unseen of being a Qutb. Most of the time, I receive information about events before their occurrence. This happens unwittingly. I receive such strange and unique glad tidings which I can relate to none except Hadrat.

A few genuine seekers have assembled and are engaged in dhikr. They are experiencing lofty spiritual conditions. They have adopted the Naqshbandīyyah presence for a short while, mastered it and became people of affinity with Allāh *taʿālā*. There are some who have been honoured with obliteration of the physical body (Allāh alone knows their spiritual conditions). There are others who are prepared to give up their families for the sake of the joy which they experience in dhikr.

Second Letter

Hadrat! Peace be to you. Through your focus, Allāh *taʿālā* conferred me with the ability to observe some of the unseen. I had been hoping that I would be honoured with a visit from Rasūlullāh *sallallāhu ʿalayhi wa sallam* at least once so that I could acquire the blessings and excellences of that noble court. Allāh *taʿālā* conferred this special honour to me after the

tahajjud salāh. It seemed as if the one who is in charge of rendering service on this occasion is none other than Hadrat Ghauth ath-Thaqalayn *quddisa sirruhu*, that it is difficult to reach this court without his intercession, and that only the most erudite Sufi masters can acquire the effulgence of this court. They are the Sufi masters who are honoured with total emulation of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Hadrat! A dervish who had been under the tutelage of Hadrat Khwājah Bāqī Billāh *quddisa sirruhu* related: "I remained in his company for six months. I had a bond with the pure souls and the souls of the pious personalities used to be exposed to me." He also said: "Hadrat Shaykh Farīd Ganj Shakkar *quddisa sirruhu* said to me: 'You must spend some time in the company of Badīʿ ad-Dīn.'" This dervish used to be fully occupied in dhikr, and strange and unique spiritual conditions used to be exposed to him.

Third Letter

In one story I asked Hadrat Abū Bakr *radiyallāhu ʿanhu* for the affiliation of love which he had with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He replied with absolute humility and presented it to me. I then asked Rasūlullāh *sallallāhu ʿalayhi wa sallam* for the affiliation of love which he had with Allāh *taʿālā*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* presented it to me and said: "This is the way of special proximity."[1]

Hadrat Mujaddid Sāhib's Letters

First Letter

All praise is due to Allāh *taʿālā* and peace on His selected servants.

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[1] *Hadrāt al-Quds*, p. 318.

I received your letter in which you mentioned Shaykh Fat-hullāh. You complained about aloofness and criticism of people. My dear brother! Criticism of people is the beauty of the Sufis and a polish for their rust. Why, then, should it disturb you? When I reached this fort of the auliyā' (under the order of Jahāngīr), I initially perceived the criticism of people coming from various cities and towns, and causing the work [of the Sufis] to be elevated and reaching high levels after it had been very low. You have spent many years traversing the different levels by being tutored about the beauty of Allāh *taʿālā*. You must now traverse the path through the might and power of Allāh *taʿālā*. You must then remain in the station of not just patience, but acceptance. Consider the beauty and might of Allāh *taʿālā* to be equal.

You stated that ever since the tribulation (at the time of your imprisonment) you neither experienced any enthusiasm nor any spiritual condition. O brother! You enthusiasm and spiritual condition ought to have multiplied because banishment from the beloved is more enjoyable than loyalty of the beloved. I am surprised that you are talking just like the masses and that you have become estranged from personal love. Do not utter such things. Instead, consider the might of Allāh *taʿālā* to be greater than His beauty. Consider pain to be greater than bestowal. This is because our objective is intermixed with the objective of the Beloved when applied to His beauty and bestowal. On the other hand, His might and pain contains nothing but the objective of the Beloved. It is against our objective. The time of tribulation and pain is superior to the time of beauty and bestowal. There is a major difference between the two.

You made reference to visiting the Haramayn Sharīfayn. What obstacle is there in going? Allāh *taʿālā*

is sufficient for us and what an excellent dispenser of affairs He is![1]

Second Letter

On accepting the decree of Allāh *taʿālā*.

All praise is due to Allāh *taʿālā* and peace on His selected servants.

An accepted slave is one who accepts the action of his True Master. As for the one who follows his own whims and fancies, he is the slave of his self. Even if the Master passes a knife across His slave's neck, the slave must be happy about it and consider this act of his Master to be a beloved act. In fact, he ought to consider it enjoyable. If – Allāh forbid – he feels any dislike for the act and his chest feels constricted, he has moved very far from the circle of servitude, and is banished from the proximity of the Master.

A plague – when it is the will of the True Master – must be accepted gladly. A true slave must neither frown over it nor allow his heart to feel restricted. Instead, he must take joy from it on the basis that it is the will of the Beloved. There is an appointed time of death for each person. There is no possibility of it coming earlier or being delayed. Why, then, should a person stress? The most he may do is pray to Allāh *taʿālā* for safety from calamities and search for refuge from His wrath. Allāh *taʿālā* loves a slave's supplication and begging. Allāh *taʿālā* says: "Call on Me so that I may respond to you."

Maulānā ʿAbd ar-Rashīd came to me and related the conditions of your area. May Allāh *taʿālā* protect you all from physical and spiritual calamities.[2]

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[1] *Tajalliyāt Rabbānī*, vol. 2, p. 102.
[2] *Tajalliyāt Rabbānī*, vol. 2, p. 72.

Third Letter

Concise answers to certain questions

I received your letter. You stated that two powerful incidents took place. One, a plague, and the other a drought. May Allāh *taʿālā* save you and me from calamities. You wrote that despite these calamities, you spent your nights and days in worship and meditation. Praise be to Allāh *taʿālā* for this condition of yours.

The following are short answers to your questions.

Most of the time, the four *Quls* are recited in the Sunnat salāhs. The prescribed shroud for a male deceased person comprises of three sheets. The extent to which you tie the turban is more than the prescribed length. We suffice with the prescribed length. We do not write a covenant to be placed with us in our graves. The first reason for this is that there is the possibility of it becoming soiled when the human body decomposes. Secondly, this practice is not proven via an authentic transmission. Thirdly, it is not the practice of the ʿulamā' of the Ahl as-Sunnat. Yes, if a person receives a document from the mashā'ikh and places it as a form of blessing within the shroud, then there is leeway for this practice. However, it must not result in the shroud being more than three sheets.

The clothes in which a martyr dies are his shroud. Hadrat Abū Bakr *radiyallāhu ʿanhu* had made a bequest to be enshrouded in the clothes which he was wearing.

Although īmān in itself can bring about the salvation of a person after severe punishment, light punishment or Allāh's pardon; the acceptance of the kalimah tayyibah is dependent on good deeds.

To flee from a plague is a major sin just as it is a major sin to flee from the battlefield when in jihād. The

person who remains patiently in the land of a plague and then dies there is considered to be a martyr. He is saved from the tribulation of the grave. As for the one who remains there patiently and survives, he is listed among those who are fighting a jihād.

اِنْ قَالَ لِيْ مُتْ مُتُّ سَمْعًا وَطَاعَةً

وَقُلْتُ لِدَاعِي الْمَوْتِ اَهْلًا وَمَرْحَبًا

If my friend tells me: "Die", I will die out of obedience to him. I will say to the angel of death: "Welcome".

I have been overcome by a lot of phlegm and coughing since the past few days, and am feeling extremely weak. This is why I confined myself to answering your questions (and not writing anything else). Was salām.[1]

Fourth Letter

You mentioned that some Hadīth scholars have stated that certain days in the month are ill-fated, and you asked me what belief we should have in this regard. The answer is this: My respected father (Hadrat Shaykh ʿAbd al-Ahad Fārūqī *rahimahullāh*) used to say:

Shaykh ʿAbdullāh Basrī *rahimahullāh* and Shaykh Rahmatullāh Sindhī *rahimahullāh* who were senior Hadīth masters and were well-known in the Haramayn Sharīfayn by the title of "Shaykhayn" came to India on one occasion. They used to say that a Hadīth which makes reference to this is quoted by Kirmānī, the commentator of Bukhārī, but its transmission is weak. The authentic Hadīth in this regard is:

الأيام أيام الله، والعباد عباد الله.

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[1] *Tajalliyāt Rabbānī*, vol. 2, p. 12.

All days are Allāh's days, and all servants are Allāh's servants.

These elders also used to say: "The ill-fate of days was removed through the blessed birth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Ill-fated days were to be found in the previous nations."

My personal practice is that I do not give preference to any particular day over another day unless it is established by the Sharīʿah. For example, Friday is superior to other days, and the days of the month of Ramadān are more blessed and auspicious.[1]

Demise

He passed away in 1042 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] Ibid. p. 188.
[2] *Nuzhatul Khawāṭir*, vol. 5, p. 147.

Hadrat Shāh Tayyib Banārsī

Name And Lineage

His name is Shāh Tayyib, his father's name is Shaykh Muʿīn ad-Dīn and his lineage goes up to Hadrat ʿUmar Fārūq *radiyallāhu ʿanhu*.

One of his forefathers by the name of Shaykh Khalīl Fārūqī *rahimahullāh* left the Arab lands, came to India and settled down in a small village by the name of Jasrī which is near Ghāzī Pūr. His grandson then moved to Benāres.

Birth

We could not find the exact date of Shāh Tayyib's birth. However, what we do find is that he was ten years old when his father, Shaykh Muʿīn ad-Dīn, passed away. His mother was still alive. His education and training was undertaken by his paternal aunt. He studied the Qur'ān by the age of ten and studied the primary teachings of Islam at home. He also learnt Persian. He commenced his Arabic studies under Ustādh al-Fudalā' Shaykh Nizām ad-Dīn Banārsī *rahimahullāh*. The latter was very impressed by his ways and mannerisms, and therefore accorded utmost consideration to him. He used to say: "I get the fragrance of Sufism and leadership in this young man. A world will acquire a share of his blessings, and this family will be illuminated through him."

He proceeded to Jaunpūr after studying only Arabic grammar and similar sciences under Shaykh Nizām ad-Dīn *rahimahullāh*. He completed his studies in Arabic grammar and rhetoric under masters in this field. He then presented himself before Afdal al-ʿAsr Shaykh Nūrullāh Ansārī Harawī *rahimahullāh* (d. 1012 A.H.) under whom he studied the whole *Sharh Wiqāyah* and certain parts of *Husāmī*. During this period he returned home and got married. He could not continue his

studies after his marriage. He went to Jaunpūr once again after two or three years, studied the prescribed texts of jurisprudence and principles of jurisprudence until he received his qualification certificate.

Tasawwuf

Shāh Tayyib's internal capabilities and spiritual abilities began to sprout during his student days. While he was studying in Jaunpūr under Shaykh Nūrullāh Ansārī *rahimahullāh*, he happened to go to a khānqāh and meet Sirāj as-Sālikīn Imām al-'Ārifīn Shaykh Tāj ad-Dīn Jhaunswī *rahimahullāh*. The two greeted each other and had a conversation. Shāh Tayyib expressed whatever was in his heart and said to Shaykh Tāj ad-Dīn:

It has been my long-felt wish to have the honour of pledging bay'at at the hands of one of the khulafā' of my honourable grandfather, Hadrat Shāh Hasan Dāwūd Banārsī *rahimahullāh*. Shaykh Tāj ad-Dīn *rahimahullāh* immediately said to him: "Hadrat Maulānā Khwājah Kalān Jhaunswī is presently in Jaunpūr. He is a khalīfah of Hadrat Shāh Hasan Dāwūd Banārsī *rahimahullāh* via Shaykh Nasīr ad-Dīn Mustafā Ābādī *rahimahullāh*. You are fortunate that he just recently came to this city." Shāh Tayyib said to Shaykh Tāj ad-Dīn: "Will you take me to the Khwājah?" On seeing his enthusiasm, Shaykh Tāj ad-Dīn took him to meet Khwājah Kalān. When the latter set eyes on Shāh Tayyib, he stood up immediately, shook hands with him, embraced him and said: "You seem to be from the progeny of Hadrat Hasan Banārsī *rahimahullāh*." Shāh Tayyib replied: "Hadrat Shāh Hasan was one of my forefathers." Khwājah Kalān said: You are the son of my mentor. I received spiritual bounty and internal affiliation from your family."

> I have brought nothing from my house. Rather, it is you who gave me everything. I own nothing.

Shāh Tayyib then explained his internal spiritual condition to Khwājah Kalān and requested him to accept his bayʿat. Khwājah Kalān's insightful gaze concluded that Shāh Tayyib is a worthy jewel, blessed him with his senior affection and admitted him into the spiritual family. He taught him certain forms of dhikr. Out of his affection and special bond with him, Shāh Kalān removed his head covering and placed it on the head of Shāh Tayyib. This was an indication that there would come a time when Shāh Tayyib would become a leader in spirituality.

Journey to Allāhābād

He then took permission from his mother and paternal aunt and proceeded to Shaykhpūrah, which falls under Jhaunsī, district Allāhābād. He presented himself at the court of Maulānā Khwājah Kalān *rahimahullāh* and explained his situation to him. Maulānā Kalān was most pleased, and consoled and pacified him. Shaykh Tāj ad-Dīn Jhaunswī was also in Shaykhpūrah in the service of Hadrat Maulānā Kalān.

The Fruit of Obedience to His Shaykh

After Khwājah Kalān *rahimahullāh* conferred khilāfat to Shāh Tayyib, he sent him to his special khalīfah, Shaykh Tāj ad-Dīn for additional tutoring. Although Shāh Tayyib enjoyed a peer relationship with him and they were friends, he accepted the order and proved how respectful, obedient and obliging he was to Shāykh Tāj ad-Dīn. He remained in his service for ten years, obliterated all his own desires, and reached the station of proximity.

Subsequently, Shāh Tayyib also received the full benefit of this obedience and submission. Hadrat

Shaykh Tāj ad-Dīn *rahimahullāh* conferred all his gifts and bounties to him, handed over his special garment to him, and placed the crown of khilāfat on his head.

Shaykh Tāj ad-Dīn conferred the position of guidance over the region of Benāres and said to him when he despatched him:

> You must not travel too much to Jhaunsī. You should rather occupy yourself in serving the seekers of Dīn and those treading the path of rectification. I will personally come to Benāres.

Journey to Delhi

Shāh Tayyib had also travelled to Delhi. After acquiring all excellences and despite receiving khilāfat from two shaykhs, he went and presented himself before Hadrat Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh*. The latter conferred him with permission in the Qādirīyyah spiritual order.

Zeal For Enjoining Good And Forbidding Evil

Shāh Tayyib acquired complete steadfastness on the sanctified Sharīʿah. He used to be restless about ensuring the application of the injunctions of the Sharīʿah. He could not tolerate breaking the rules of Islam. He uprooted all the innovations and fabrications which were popular at the time.

Zeal For Rectification

One of Shāh Tayyib's extraordinary feats was that the lovers of bidʿāt, worshippers of vain desires and those who had succumbed to fabrications and baseless practices used to listen to him and carry out his instructions with enthusiasm. They were not bent on opposing him. In the beginning, he used to be very harsh and strict against those involved in bidʿat and vain desires. He was very firm in enjoining good and

forbidding evil. This is why he would become uncontrollable when evils were committed. If he had to hear the sound of a drum or flute, he would go immediately to the person, warn him and break the instrument. If he found a person sleeping at the time of fajr salāh, he would either pour water on his face or, if he had a stick in his hand, he would prod him with it. He would occasionally hit the person with the stick.

Note: Glory to Allāh! Look at the level of his zeal for enjoining good and forbidding evil. It ought to be the condition of every Allāh-fearing ʿālim. Unfortunately, we are generally deficient in this regard. May Allāh *taʿālā* pardon us and inspire us. Āmīn. Yes, we have to be balanced when it comes to enjoining good and forbidding evil. We must be able to distinguish situations which demand softness and leniency, and those which require firmness and strictness. There is hope of more benefit in this. (compiler)

Teachings

He writes in his book *Salāt Tayyibī*:

> Do you know what tasawwuf is? And do you know who the people of tasawwuf are? Tasawwuf entails emulating and following Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Those who practise on his Sunnat are the people of tasawwuf and the Sufis.

We learn from this statement that tasawwuf is the name for obedience to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and that the people of tasawwuf follow the Sunnat of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The Sufi masters say: The Sharīʿah is the Tarīqah, and the Tarīqah is the Sharīʿah. Those who consider the two to be separate entities do so out of ignorance.

It becomes clear from the above that in addition to being a practising ʿālim, Shāh Tayyib *rahimahullāh* was

an erudite jurist, a genuine Sufi and one who truly recognized Allāh *taʿālā*. Furthermore, his statements and teachings were products of his investigative and research acumen. His book *Salāt Tayyibī* is evidence of this.

Praiseworthy Qualities

Shāh Tayyib was merciful and pleasant by nature. He was an ardent lover of the Sunnat of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The mercy of Allāh *taʿālā* seemed to rain down on him. No beggar left his place empty-handed. He used to provide solace to those who frequented his khānqāh. He used to treat the residents at his khānqāh with full attention. Shāh Muhammad Yāsīn *rahimahullāh* said: "Shāh Tayyib was a refuge for all – the rich and the poor. A counsellor for the 'ulamā' and spiritual mentors, a host to the poor and travellers, and a support for the strangers. Sharing the grief of every needy person and the sorrow of every weak person was his salient feature. He never went to the door of any worldly person, person of position, ruler or king. Yet, when any calamity-struck or needy person made the slightest indication to him, he would gladly fulfil all his needs.

Note: By the will of Allāh *taʿālā*, look at the praiseworthy qualities which were possessed by our elders. Consequently, they were honoured with worldly and Dīnī honour and dignity by Allāh *taʿālā*. May Allāh *taʿālā* embellish us all with similar qualities, and confer on us by virtue of His kindness and generosity. Āmīn (compiler)

Demise

He went to Jhaunsī, Allāhābād before his demise, and passed away on a Monday in Shawwāl 1042 A.H. His body was taken from Allāhābād to Benāres and he was

buried there. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tadhkirah Shāh Ṯayyib Benārsī*, p. 42.

Hadrat Maulānā Tāhir Fārūqī Benārsī

Name And Lineage

His name is Tāhir and his father's name is Shaykh Chāndah. He is from among the special associates and murīds of Hadrat Maulānā Shāh Tayyib Benārsī (d. 1042 A.H.) *rahimahullāh*.

Conditions

For a long period of time Maulānā Tāhir built a room for himself in Sharīʿat Ābād, Benāres, where he remained aloof from all worldly engagements and occupied himself in worship and spiritual exercises. When his livelihood constrained him and his family members experienced poverty, he took up a job in the royal court.

Maulānā Shāh Yāsīn, the author of *Manāqib al-ʿĀrifīn* writes:

> When his family experienced poverty, he was forced to work for some time. He rendered services in the royal court.

This brought prosperity in his house and his family began experiencing worldly affluence and position. However, he restricted it to the level of necessity and then gave it up. He resigned from his job as well.

He used to align himself more with the poor and needy. Even during the days when he was employed, his tongue was constantly engaged in Allāh's dhikr. He would be shedding tears most of the time out of Allāh's fear. Shāh Yāsīn writes:

> Miyā Shaykh Tāhir possessed the internal and external sciences.

The Maulānā had a musjid and a solid building constructed at the confluence of the Ganga and Barna

rivers. His father's grave is next to this musjid and is visited by people to this day.

Demise

Maulānā Tāhir presented himself at Maulānā Shāh Tayyib's grave a few days after the latter's demise. He began crying and sobbing out of extreme grief. He said: "The separation from our elders is becoming unbearable."

He passed away a few months after this incident. He departed from this world on 10 Muharram 1042 A.H. His grave is to be found in Bhahdū'o Mahallah in Benāres, in the enclosed section of Khwājah Mubārak Sūndhau Benārsī. May Allāh *taʿālā* illuminate his resting place.[1]

[1] Maulānā Wasīm Ahmad Sāhib Qāsmī: *Tadhkirah 'Ulamā'-e-Benāres*, p. 111.

Hadrat Khwājah Abrār Khwājah Husām ad-Dīn Ahmad Dehlawī

Name And Lineage

His name is Khwājah Husām ad-Dīn Ahmad and is well known by the name Khwājah Abrār. His father is known by the title Mīr Nizām ad-Dīn Ahmad Ghāzī Khān who was from among the leaders under King Akbar. His lineage goes up to Hadrat Hasan Basrī *rahimahullāh*.

Birth

He was born in 977 A.H.

Life Conditions

He was five years old when his father asked him: "What is the best thing in the world?" He replied: "The remembrance of Allāh *taʿālā* and the love of Allāh *taʿālā*." When his father passed away, Khwājah Abrār was included in the group of leaders under King Akbar. When he developed an urge to follow the Sufi path, he forced himself into acting like a mad man and carrying out his responsibilities in an incorrect manner. On seeing this, the king removed him from his post and asked him to leave. In this way, he gave up the royal garments for the garments of an ascetic, and presented himself before Hadrat Khwājah Bāqī Billāh. He reached a distinguished position within a short time and received khilāfat from him.

He was overwhelmed by love for Allāh *taʿālā* and possessed lofty capabilities and internal spiritual strength. He had immense affection for Allāh's creation. He used to write letters of recommendation in favour of the poor and needy. His sons said to him on one occasion: "It is also necessary for us to protect our honour and dignity. You should not write so many letters of recommendation." He replied: "I do not need

my dignity to continue receiving my livelihood. Of what benefit is that dignity if it cannot help a Muslim obtain his farming land with which he can live a comfortable life?"

Note: Glory to Allāh! Look at the level of his humility. He also apprised us of a genuine fact, viz. honour lies in bringing joy to a Muslim. Inspiration is from Allāh *taʿālā* alone. (compiler)

After the demise of Hadrat Khwājah Bāqī Billāh *rahimahullāh*, a sort of ill-feeling developed between himself and Hadrat Mujaddid Alf Thānī *rahimahullāh*. By the grace of Allāh *taʿālā*, the grime of the ill-feeling was removed from the heart and a sincere and clear relationship prevailed to the extent that Khwājah Abrār sent his eldest son to Hadrat Mujaddid Sāhib *rahimahullāh* for training and rectification. The latter focussed his affectionate gaze on the youngster and saw to his training.[1]

When Hadrat Mujaddid Sāhib *rahimahullāh* was released from the Ujayn fort (Gwāliyār) and was forced into joining the royal army of King Jahāngīr, he wrote a letter to Khwājah Abrār as a way of glad tidings. The following is an extract of Khwājah Abrār's reply to his letter:

> I was overjoyed and felt honoured at receiving your sincere letter and the good news of your release. I cannot describe the joy which my heart experienced at receiving this news. It will be wonderful if your respected self makes it your objective to come and settle down permanently in Delhi, and illuminate this city with your effulgence. We will be most fortunate if you could do

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 109.

> this. You will be able to put the lazy people of this city back to work [on the path of Allāh *taʿālā*] and the "heat of yearning" and the "sweetness of the quest" will be reignited. Through this, the fresh fragrance and unlimited perfume will pervade everywhere. May Allāh *taʿālā* enable your beloveds to take delight from your blessings as quickly as possible. Just as I took joy from hearing about your release, may I be able to take delight from seeing you and take a portion of blessings from you. What else can I write. May Allāh *taʿālā* prolong your shadow over us.[1]

Maulānā Kashmī writes: When Hadrat Mujaddid Sāhib *rahimahullāh* passed away, Khwājah Husām ad-Dīn Ahmad *rahimahullāh* wrote a letter of consolation to me. His intense sincerity is clearly gauged from it. The following few lines are from that letter:

> The demise of Hadrat Makhdūmī *rahimahullāh* [Hadrat Mujaddid Sāhib] did not hurt his associates and attendants alone. Rather, any person who has some share of Islam in him has most certainly been affected by his departure. You must be extremely grateful to Allāh *taʿālā* for having given you the opportunity of acquiring the blessings and excellent teachings of Hadrat Makhdūmī *rahimahullāh*.[2]

Note: Glory to Allāh! Look at the sincere statements of Hadrat Khwājah Husām ad-Dīn in favour of his fellow-khalīfah, Hadrat Mujaddid Alf Thānī *rahimahullāh*. Look at the humble and affectionate manner in which

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 111.
[2] Ibid. p. 112.

he requested him to come and settle down in Delhi. Such qualities are extremely rare nowadays. Statements of this nature from murīds and even students are virtually impossible.

Furthermore, the words which he used in his letter of consolation demonstrate his sincerity and full acknowledgement. It is an excellent example for us. Unfortunately, the opposite condition prevails today. (compiler)

The Disregard of The Leaders is a Protection For The Sufis

Maulānā Kashmī *rahimahullāh* writes:

> I was sitting in his assembly on one occasion when a person began complaining about the leaders and wealthy people of the time. The person said: These affluent people do not bother in the least about the Sufis. They do not accord them with the respect which they used to enjoy in past times." Khwājah Husām ad-Dīn said: "O brother! Consider this to be a part of divine wisdom. In today's times, it is in the best interests of the Sufis for the leaders not to pay any attention to them. The Sufis of the past were of a different nature. They remained so aloof from the world that the more the wealthy tried to establish contact with them the more they tried to abstain from their company. However, most of the Sufis of our time are such that if the wealthy were to incline towards them and they were to open the door to intermingling with them, there will be a drop in the practices of those Sufis. It is therefore Allāh's mercy that He made the disregard of the wealthy of today as a protection for the Sufis. If not, many Sufis of

> today would not be able to remain firm on their creed if they were to intermingle with the wealthy."[1]

Note: Glory to Allāh! What wise words! How correct this statement is! May Allāh *taʿālā* give us the understanding, enable us to practise on them, and may He safeguard our īmān and Dīn. If intermingling with the wealthy could have affected the Sufis of the era of Hadrat Mujaddid Sāhib *rahimahullāh*, do not even ask about what could happen to them today. May Allāh *taʿālā* protect us. (compiler)

Hadrat Mujaddid Sāhib's Letter to Khwājah Husām ad-Dīn

All praise is due to Allāh *taʿālā*. Peace and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I was honoured to receive the letter of consolation which you sent via Shaykh Mustafā. Undoubtedly, we all belong to Allāh *taʿālā* and we have to return to Him. These calamities appear to be injurious but in reality they are means for progress and serve as strengths and supports. The fruits which Allāh *taʿālā* confers in this world subsequent to these calamities are only 1% of what we can hope for from Allāh *taʿālā* in the Hereafter. The presence of children is a mercy in itself. There are many benefits when they are alive with us. And there are many excellent consequences when they pass away and leave us.

Imām Muhīy as-Sunnah writes in *Hilyatul Abrār* that a plague which lasted three days occurred during the era of Hadrat ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu*. Hadrat Anas *radiyallāhu ʿanhu* who was the special attendant of Rasūlullāh *sallallāhu ʿalayhi wa sallam* lost 83 sons in that plague, and Hadrat ʿAbd ar-

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 113.

Rahmān ibn Abī Bakr *radiyallāhu ʿanhu* lost 40 sons. When this could happen to the Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – the best of the creation – how can sinners like us complain? A Hadīth states that a plague used to be a form of punishment for past nations, but it is a source of martyrdom for the ummat of Muhammad *sallallāhu ʿalayhi wa sallam*. The fact of the matter is that those who die in a plague do so while focussing on Allāh *taʿālā*, and they are desirous of departing from this world and undertaking the journey to the Hereafter after having made preparations for it. A plague may appear to be a calamity for this ummat but it really is a source of mercy for it.

Miyā Shaykh Tāhir Lāhorī *rahimahullāh* used to relate that when a plague hit Lahore, a person saw a dream in which the angels were saying: "The one who does not die in these days [of the plague] will regret it."

When we cast a gaze on those who passed away, we observe certain strange and unique conditions. It may well be that those who are martyred in Allāh's path distinguish themselves with these special conditions.

My dear one! My separation from my son (Khwājah Muhammad Sādiq) is indeed a major calamity. I do not know if anyone had to face such a calamity in our time. However, the patience and gratitude which Allāh *taʿālā* bestowed on this weak-hearted person is also a great bounty and gift from Him.

I request Allāh *taʿālā* to reserve the reward for this calamity in the Hereafter, and that no reward for it be given in this world. I am aware of the fact that this request of mine stems from the narrowness of my heart, because Allāh's mercy is far more than that (He will reward me in this world and in the Hereafter). All

matters in the beginning and end are in Allāh's control.[1]

Demise

He passed away in Agra on 1st Muharram 1042 A.H. His body was brought to Delhi after some days and he was buried near Khwājah Bāqī Billāh *rahimahullāh*. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Tajalliyāt Rabbānī*, vol. 2, p. 13.
[2] *Tadhkirah Khwājah Bāqī Billāh*, p. 103.

Hadrat Shaykh Muhammad Mīr Qādrī Lāhorī

Name And Lineage

His name is Muhammad Mīr and is known by the name Miyā Mīr Bālā Pīr. His father's name is Qādī Sā'indah and his mother's name is Bībī Fātimah bint Qādī Qārin. He is a Fārūqī by lineage.

Birth

He was born in 957 A.H. in Sīstān.

Education And Training

His mother had traversed and completed the different levels of the Tarīqah in the Qādrīyyah spiritual order. She was a woman who had special affinity with Allāh *ta'ālā*. Shaykh Muhammad Mīr was seven when his father passed away. His mother undertook his physical and spiritual training. Through her blessings, he completed the external sciences at the age of twelve and directed himself towards treading the path of Sufism.

The pull of the love of the True Beloved drew him to travel. He obtained permission from his mother, left for "Kūh Sīwistān" and presented himself before Hadrat Shaykh Khidr *quddisa sirruhu*. He received khilāfat within a short time and acting under the instruction of his shaykh, proceeded to Lahore to instruct and train Allāh's creation.

He was 28 years old at the time. It was 985 A.H. when King Akbar was in power. On reaching Lahore, he occupied himself in asceticism and spiritual exercises.

By virtue of his knowledge, virtue, asceticism and piety, there were always groups of 'ulamā', scholars and Sufis in his company. Hadrat Mullā Shāh Badkhashānī, Mullā Khwājah Bihārī and Miyā Lāhorī were from among his distinguished murīds.

His Position in The Eyes of Sultans

Dārā Shakoh who was a murīd of Mullā Shāh Badkhashānī *rahimahullāh* used to accord utmost respect to him. Shaykh Muhammad Mīr's sister used to help her brother to perform wudū'. Jahāngīr and Shāh Jahān used to come to meet him. Jahāngīr in his *Tazk* and Maulānā 'Abd al-Hamīd Lāhorī in his *Shāh Jahān Nāmah* make several references to Shaykh Muhammad Mīr. Jahāngīr writes in one place:

> I was extremely desirous of meeting Shaykh Muhammad Mīr Lāhorī – known as Miyā Mīrā – because of his knowledge, virtue, spirituality and piety. However, I was in Agra at the time and the situation did not permit me to go to Lahore. In the 14th year of my rule, I invited him to come to Agra. He very kindly accepted my invitation.

Noble Characteristics

After meeting Hadrat Miyā Mīr, Jahāngīr speaks highly of his character and immense knowledge. He writes:

> This personality is matchless in his time as regards his spiritual purity and cleanness of his heart. I used to go very often to him and he used to convey very intricate points about worldly and Dīnī matters. I wanted to give him cash money but because he did not have any desire for such things, I could not pluck the courage to offer him. I eventually presented him with a prayer mat made from the skin of a white antelope which he accepted. He then left for Lahore after a few days.

The *Shāh Jahān Nāmah* states that Hadrat Miyā Mīr was a holy personality, with insightful eyes, fully occupied and one who spoke very little. King Shāh

Jahān went to Lahore on one occasion and presented himself before him. He knew that Hadrat Miyā does not accept any money so he presented him with a tasbīh and a turban made of a white cloth. Hadrat Miyā made a lot of du'ā' for him.

Independence

In his *Sakīnatul Auliyā'*, Dārā Shakoh describes some of the meetings which took place between Jahāngīr and Hadrat Miyā Mīr. He writes:

> Jahāngīr was so impressed by the talks of Hadrat Miyā Mīr that he expressed his desire to leave his throne. Hadrat Miyā Sāhib said: "Kings of the world are appointed by Allāh *ta'ālā* for the protection of the creation. If you leave your throne, you will be considered incapable of carrying out Allāh's injunctions the fulfilment of which are obligatory on you on the basis that you are a king." The king was impressed by his words and said: "Let me know if you need anything. I will be honoured to fulfil it for you." Hadrat Mīr Sāhib said: "If you permit me, I have one request: Do not burden me by asking me to come here again."

Note: Glory to Allāh! Look at his contentment [with what he had] and his independence from the creation. These qualities are worthy of emulation. (compiler)

The king continued corresponding with him and used to conclude his letters with his own special signature. Dārā Shakoh quotes these letters in *Sakīnatul Auliyā'*.[1]

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[1] *'Ulamā'-e-Hind Kā Shāndār Mādī.*

Merits And Virtues

He travelled for the sake of acquiring knowledge. He studied under other 'ulamā' in addition to Muftī 'Abd as-Salām Lāhorī. He acquired knowledge of the Tarīqah from Shaykh Khidr Sīwistānī. He was only 25 years old when the Shaykh instructed him to proceed to Lahore. On reaching here, he went into solitude and remained engrossed in Allāh's remembrance for 40 years until the doors of knowledge and spiritual cognition were opened to him and he was included among the erudite scholars of his time. This is when everyone was overcome by his seniority and the kings and rulers submitted before him. He used to only accept the barest minimum of gifts which would see to his food and clothing needs. He liked solitude and privacy.

Sālih Muhammad writes in *'Amal Salih* that he was a senior scholar, an expert in the spiritual knowledge of Allāh *ta'ālā*, and could read the texts of *Futūhāt Makkīyyah, Fusūs al-Hikam*, and its commentary, *Ma'ārif Jāmī* from memory. He could solve their difficult parts with ease. People used to revert to him for solving difficult issues. He remained in Lahore for 60 years where he passed on his knowledge. When he was returning from Kashmir, Shāh Jahān ibn Jahāngīr, the Kind of India met him and was very impressed by his merits and virtues.

Statements

1. An abstinent person is one who does not have any desire. When a person in major impurity takes a bath and leaves just one hair-strand dry, he cannot be considered to be pure. His state of impurity will remain. In the same way, if any doubt remains in the heart, the qualities of abstinence and asceticism will not remain.

2. He used to quote this couplet very often:

> Do you know what the first prerequisite is in the path of Allāh-recognition. It is to discard the world totally and to trample it with one's foot.

Demise

He passed away on the 7th of Rabīʿ al-Awwal 1045 A.H. His grave is in Lahore, Pakistan. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tarjumah Nuzhatul Khawāṯir*, vol. 5, p. 511.

Hadrat Khwājah Sayyid Muhammad Hāshim Kashmī[1]

Name, Lineage And Birth

His name is Muhammad Hāshim and his father's name is Khwājah Mīr Qāsim, also known as Khwājah Kāzim. He was a genuine sayyid and from among the seniors of his time. He was an erudite scholar and a Sufi with excellent qualities. He was born in Kashm in the region of Badkhashān in 989 A.H.

Background

Khwājah Sayyid Muhammad Hāshim Kashmī Naqshbandī Mujaddidī *rahimahullāh* holds a distinguished position among all the khulafā' and murīds of Hadrat Mujaddid Alf Thānī *quddisa sirruhu*.

Hadrat Mujaddid Alf Thānī refers to him in his *Maktūbāt* as "Yār Thālith" (the third beloved). In other words, after Hadrat Mujaddid Sāhib's two sons, Khwājah Muhammad Sa'īd and Khwājah Ma's̱ūm, the third position is held by Khwājah Sayyid Muhammad Hāshim. He also held the position of "Mīr Tuzk" in the assembly of Hadrat Mujaddid Sāhib *rahimahullāh*.

Education And Training

Khwājah Hāshim grew up in his ancestral town of Kashm. He commenced with studying the Qur'ān, and then completed his Arabic and Persian studies. Allāh *ta'ālā* had blessed him with a sharp mind so he completed his external studies very quickly. Once he completed these, he devoted himself to internal spiritual studies. For this, he presented himself before

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[1] A detailed account of the life of Hadrat Kashmī has been written by Hasīnah Begum, the sister of Dr. Farīd Burhānpūrī. The present compilation has been written from this book.

Auliyā' of various places. His forefathers were khulafā' in the Suhrawardīyyah Kabrawīyyah spiritual order. He visited these elders and dervishes in his youth but developed a special inclination towards the Naqshbandī elders. He would constantly develop the urge to travel to India but would then defer it for some reason or the other. He would says these words with real yearning: "Place the foot on the stirrup of the horse, I want to go to India." This true love overwhelmed him on one occasion and he proceeded to India. This was in 1029 A.H.

The introduction of *Zubdatul Maqāmāt* does not state which place in India he came to. However, it is gauged that he came to Lahore where he studied *Mishkāt Sharīf* and some portions of *Muṯawwal* under ʿAbd al-Mu'min Lāhorī. He then proceeded to Burhānpūr.

About a year after his arrival in India, he was in an assembly one night when the discussion revolved around the Auliyā' of Allāh *taʿālā*. He was greatly affected by their unique conditions and the thought crossed his mind that the present era is devoid of such great personalities, and if they are present, they are concealed from the perception of unqualified people like us. The same night he saw a dream in which there was a group of people which was seated around a pure pious elder. He was sent to the pious elder who then made him read the whole of Sūran an-Naṯr. On waking up, he occupied himself on the theme of this sūrah, the circumstances behind its revelation, and became engrossed in repentance and seeking forgiveness. He reached Burhānpūr before the end of one month from the time of this dream. Mīr Nuʿmān *raḥimahullāh* was instructing people in the Naqshbandī way in Burhānpūr. The Shaykh went to visit him and was honoured to meet him. He learnt meditation and other aspects from him. Ḥaḏrat Mujaddid Ṣāḥib

rahimahullāh summoned him to Sirhind in 1031 A.H. Khwājah Hāshim became a confidant and special associate of Hadrat Mujaddid Sāhib *rahimahullāh*. Through the blessings of the attention and focus of Hadrat Mujaddid Sāhib, he acquired spiritual conditions, stations, unique situations and strange qualifications within a short period. He was given permission for Hadīth-e-Musalsal on the 1st of Rajab 1031 A.H. He continued acquiring the blessings and teachings of Hadrat Mujaddid Sāhib *rahimahullāh* in privacy and public for two years until 1033 A.H.

It was either towards the end of Jumādā al-Ukhrā or beginning of Shaʿbān of 1033 A.H. that he obtained permission from Hadrat Mujaddid Sāhib *rahimahullāh* to proceed to Burhānpūr. Hadrat Mujaddid Sāhib *rahimahullāh* passed away six months later on 28 Safar 1034 A.H. May Allāh *taʿālā* shower His mercy on him.

Khwājah Hāshim served the Mujaddidīyyah order with full attention and hard work. This Sufi order spread far and wide to the extent that other Sufi orders waned before it. This success is also due to Hadrat Mujaddid Sāhib's prayers and prediction. He had made reference to it in a letter to Khwājah Hāshim. At the time when his letter was being read, his effulgence was seen in the surrounding areas.

The Naqshbandī Mujaddidī order teaches abstention from bidʿāt and adherence to the Sunnat of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This order is derived from the Sunnat. It neither adopts any distinguishing dress, loud dhikr, musical instruments nor simāʿ. It neither permits ʿurs and illuminating of graves, nor does it consider the kissing of the feet of shaykhs and prostration of respect before them to be permissible. It is very distant from all these innovations and customs which have become common in other spiritual orders,

and which are against the principles and injunctions of the Sharīʿah.

It was an era of dishonesty and corruption. Innovations had spread among the masses. The khānqāhs did not have that sound element in them. The masses and the elite were totally ignorant of the Sharīʿah. Evil ʿulamā' and fake Sufis were occupied in spreading innovations. Under such circumstances, the spreading and proliferation of the Mujaddidī way was very difficult.

The same situation prevailed in Burhānpūr when Khwājah Hāshim arrived. He experienced immense difficulties in the beginning, but he was sincere and devoted. He enjoyed the focus and attention of Khwājah Saʿīd and Khwājah Maʿsūm (the two sons of Hadrat Mujaddid Sāhib). The spiritual order began spreading rapidly after some time. The ʿulamā', scholars, kings and rulers began rallying around it like moths to a flame. When an assembly used to be conducted, thousands of followers would attend. They would listen to the words of advice with all their heart and do their utmost to put them into practice.

Note: Glory to Allāh! What a blessed assembly of knowledge and dhikr. May Allāh *taʿālā* enable similar assemblies to be conducted in our times. This is certainly not difficult for Him. (compiler)

Knowledge And Virtue

Khwājah Hāshim was an erudite scholar and a Sufi master. He possessed external and spiritual excellences. He had a beautiful voice and a sweet tongue. He used to keep fast profusely and spend his nights in worship. He was humble and of pious temperament. Patience and self-sacrifice were his salient qualities. He would not accept gifts. He was totally independent. He used to occupy himself in serving Allāh's creation silently. He possessed pure and

lofty mannerisms. By virtue of his lofty character, his teachings, reformations and the Naqshbandī way had a great impact on the masses and elite. The hearts of his addressee would develop a pain and love for Allāh *taʿālā* from his speeches and writings. Whatever he manifested was filled with spirituality. His life was a unique example of contentment and spirituality. Hadrat Mujaddid Sāhib *rahimahullāh* praised his knowledge, virtue and sharpness of mind; considered his existence to be a boon, and referred to him as his "third beloved". Hadrat Mujaddid Sāhib *rahimahullāh* wrote to his two sons, Khwājah Muhammad Saʿīd and Khwājah Muhammad Maʿsūm:

> New events and conditions are being recorded daily in the manuscript, but there is none who can grasp them and derive benefit from them. The presence of Khwājah Muhammad Hāshim is a great boon. He possesses a sharp mind and derives some enjoyment or the other [from the writings].

Children

The author of *Tārīkh Burhānpūr* writes that he had two sons, Khwājah Muhammad Qāsim and Khwājah Muhammad Kāzim. There is also mention of a daughter by the name of Safīyyah Khātūn but she passed away at the age of seventeen.

A letter addressed to Khwājah Muhammad Kāzim is to be found in the *Maktūbāt* (of Khwājah Muhammad Maʿsūm Sirhindī). It was written as a letter of consolation after the demise of Khwājah Muhammad Hāshim *rahimahullāh*. It encourages him to accept Allāh's decree and to remain patient. He writes:

> Be pleased with the grace of Allāh *taʿālā* and remain firm on the Sharīʿah. Do not give up the praiseworthy qualities of your father. Do

> your utmost to please your mother and everyone else who has rights over you. Consider your young age to be a great boon, and spend all your energies in trying to acquire Allāh's pleasure.

Khwājah Muhammad Qāsim remained in Burhānpūr for quite some time. A document makes reference to him as follows: "Faqīr Muhammad Qāsim ibn Khwājah Muhammad Hāshim departed from this world on 17 Dhū al-Qaʿdah 1069 A.H."

From his khulafā', we could only find reference to ʿAbd al-Latīf ʿAssārī.

Contributions

In addition to expertise in the spiritual sciences, Khwājah Hāshim was an expert in Arabic, Persian, literature, history and biographies. His written works are testimonies to his deep knowledge and insightful acumen. The following are his written works:

1. *Zubdatul Maqāmāt*: This is a collection of biographies of the Naqshbandī elders written in prose.
2. *Kullīyyāt*: It is a collection of ghazal, qasīdah, mathnawīs, rubāʿīyyāt[1] and historical pieces. It is filled with mysteries and subtle references to Sufism, written in eloquent language. It contains spiritual conditions and bears the pain and heat of love for Allāh *taʿālā*.
3. *Maʿārif al-Haqā'iq*: This is the third volume of Hadrat Mujaddid Sāhib's *Maktūbāt*. He gave it

[1] These are different types of poetry.

the title *Maʿārif al-Haqā'iq*. It was compiled in 1032 A.H.[1]

An Enlightening Letter of Hadrat Mujaddid Alf Thānī Addressed to Khwājah Hāshim

A few friends of this region wrote to me several times and informed me that Mīr Muhammad Nuʿmān is paying little attention to the spiritual conditions of the seekers and occupying himself more in constructing buildings. The income which is being received is spent in constructions while the poor are left deprived. It seemed from the tone of the people who wrote to me that they were making objections to this and disapproving it.

Hadrat Mujaddid Sāhib *rahimahullāh* wrote the following reply:

> It must be known that finding fault with and making objections against the actions and statements of the pious elders is a fatal poison which can convey a person to eternal death and cast him into perpetual destruction. It is even worse when the objection is made against one's own shaykh and mentor, and causes him hurt and pain. The one who rejects the Sufis is deprived of their treasures, and the one makes objections against them is always in turmoil. As long as all the actions and moments of inactivity of a shaykh are not appealing to a murīd, he will not imbibe the excellent qualities of his shaykh. Even if he does receive anything, it will be *istidrāj* (an enticement) which would eventually cause him loss and humiliation.

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[1] *Ahwāl Wa Āthār Hadrat Khwājah Hāshim Kashmī.*

> If a murīd, despite having perfect love and devotion for his shaykh, has even a hair's breadth of objection against his shaykh, he will experience nothing but disgrace and will remain deprived of the excellences of the shaykh. If a murīd ever experiences any doubt about any action of his shaykh and the doubt is not repulsed on its own, he must present it to his shaykh in a manner which does not cause the shaykh to think that it is a doubt or rejection.
>
> If it ever appears as if the shaykh is doing something against the Sharīʿah, the murīd must not follow him in that action. As far as possible he must have noble thoughts about him and look for a genuine and correct reason for his action. If he cannot find a good reason for it, he must beg and beseech Allāh *taʿālā* to remove him from this test and tribulation, and cry before Him for the goodness of his shaykh. If a murīd develops a doubt about his shaykh doing something permissible, he must not pay any attention to his doubt. When Allāh *taʿālā* has not prohibited us from carrying out a permissible act, what right does anyone have to object against it?[1]

Demise

He remained in Burhānpūr for about twelve years wherein he instructed, steered and guided people. Trust in Allāh *taʿālā* and contentment were part of his life, and patience and self-sacrifice were his salient features. After the demise of Hadrat Mujaddid Sāhib *rahimahullāh*, he continued benefiting from the latter's

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[1] *Tajalliyāt Rabbānī*, p. 251.

second son and kept himself occupied in writing *Zubdatul Maqāmāt*. He fell ill and passed away after three days in 1045 A.H. He was buried at a distance to the east of the ʻĪd Gāh, near Pāndarwāl (name of a lake).

Transferral of His Corpse

Khwājah Hāshim *rahimahullāh* passed away in 1045 A.H. and his body was moved in 1272 A.H. His body appeared absolutely fresh. No traces of decomposition or wearing out were noticed on his body and his shroud. Details about this incident are as follows:

The first place where he was buried used to be frequented by many visitors. It was decided to remove his body because of the constant stormy conditions of the Pāndarwāl lake. It was moved to the opposite side of the lake and he was buried in a wide field behind Saubhāsh High School. His grave has no dome, canopy or wall.

This incident was related by Sayyid Mīr Burhānpūrī in 1348 A.H. at the grave side in the presence of thousands of people. Sayyid Mīr Sāhib was 14 years old at the time.

In 1330 A.H., Muhammad Aslam, the imām of Dār ash-Shifā' (Burhānpūr), related all these incidents to his son Muhammad Salīm. Munshī Hilālī and Ustādhī Akhtar Muhammad Khān Rāmpūrī who is the author of *Jawāhir Hāshimīyyah*, heard these details directly from Muhammad Salīm.

This incident demonstrates a clear supernatural feat of Khwājah Hāshim. It shows the special treatment which is accorded to the special servants of Allāh *taʻālā*. The ebb and flow of the lake has changed once again and

the grave has come onto the edge of the water. May Allāh *ta'ālā* shower His mercy on him and protect him.[1]

[1] *Ahwāl Wa Āthār Hadrat Khwājah Hāshim Kashmī*, p. 24.

Hadrat ʿAzīzān ʿĀlam Shaykh Siddīqī Samarqandī

Name And Lineage

His name is ʿAzīzān ʿĀlam and his grandfather's name is ʿAzīzān Mūmin Shaykh. The word ʿAzīzān is a term of address.

Birth

He was born in ʿAlī Ābād in the Samarqand region.

Education And Training

His father saw to his education and training. He was four years old when the custom of commencing the Qur'ān was initiated. He displayed intelligence from infancy. He was extremely sharp-minded and bright. His father initiated his education which continued under him until he was twelve years old. He completed the Qur'ān and the short elementary books. He writes in *Raudātul Jannāt*: "I had an intense yearning to acquire knowledge and complete the different sciences." Acting under his father's instruction, he first went to Samarqand, then Herat and Kabul. He spent some time with Mullā Sādiq who wrote the marginal notes to *Sharh Mullā*.

It is gauged from *Hujjah adh-Dhākirīn* that he left Herat and Kabul and proceeded to Bukhārā to complete his studies. He spent a few months under the ʿulamā' of Bukhārā and qualified from his studies. He received the title "ʿAzīzān" from the king. He then turned his attention to tasawwuf and recognition of Allāh *taʿālā*. He benefited from seniors in this field and reached a level of erudition through their focus and attention.[1]

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[1] *Mahbūb at-Tawārīkh*, p. 19.

Teaching And Lecturing

He left Bukhārā and returned to his beloved hometown where he began teaching and lecturing, and occupied himself in guiding the people. After completing his morning spiritual practices, he would teach the prescribed texts until midday. After the zuhr salāh he would teach matters and fine points related to tasawwuf. *Fusūs al-Hikam, Futūhāt Makkīyyah, Maʿārif, Aʿraf al-Maʿārif* and other books on Sufism used to be taught in his circle. He used to explain the issues surrounding Wahdatul Wujūd with extreme clarity, leaving his audience enraptured. Some of them used to be so affected by his talks that they would go into an ecstasy.

His Assembly

His assembly used to be conducted with extreme decorum and seriousness. All the seekers would be silent and focussed entirely on him. His talk would become embedded in the heart of everyone. No one engaged in worldly conversations. His assembly was a manifestation of total effulgence. The central seat which was occupied by him appeared like the full moon, while all who were seated around him were like twinkling stars. He also used to provide detailed explanations of the *Mathnawī*. He used to explain every couplet of the *Mathnawī* in line with the Qur'ān and Hadīth. He was an expert in the Turkish, Persian and Arabic languages. He was so adept in all three languages that he could write and speak them as though they were his native languages.

Interest in *Mishkāt Sharīf*

It is established from *Hujjah adh-Dhākirīn* that from among the Hadīth collections, he used to study *Mishkāt Sharīf* the most. He used to explain the meanings of Hadīth from a Sufi perspective and show how Sufism is in line with Hadīth. The copy of *Mishkāt Sharīf* which

he used to study was filled with his marginal notes which comprised of Sufi subjects. This book was like an amulet for him.

He had countless murīds. Turkish and Afghani people had a lot of confidence in him. Senior people of Bukhārā, Samarqand and other regions were his ardent followers.

Character

He possessed noble characteristics, a forbearing temperament, and a humble disposition. He was humble before the rich and poor. The rich and poor were equal in his eyes; he never scorned either of the two nor did he speak ill of them. He behaved like a youth when he was with the youth, like a child with children, and like an old man when with seniors. He used to be affectionate and kind to each group. Generosity and fellow-feeling were part of his life. Whatever he received used to be spent on the poor and needy. He had a public kitchen in his khānqāh from which food used to be distributed daily to the poor. He used to give away whatever he had. When a newly-arrived stranger fell ill in his khānqāh, he would personally visit him and tend to his needs. His murīds used to stop him from doing this and say that they will carry out such services. He would reply: "You people want to deprive me of rewards. You may render those services and I will also render them."

It is learnt from *Rauḏāt al-Jannāt* that – like the elders of the past – he used to travel to Bukhārā, Balkh and other regions for the sake of guiding and instructing people. The people of Turkistan used to come in droves to welcome him and take the honour of pledging bayʿat to him.

Note: Glory to Allāh! Look at his attachment to the character of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*.

This is essential for a follower of the Sunnat, especially for the ʿulamā' and Sufis. They must adopt these characteristics or else they will not be able to fulfil the responsibility of being his true heirs. Inspiration is from Allāh *taʿālā* alone. (compiler)

Khulafā'

He had several khulafā'. Sayyid Husayn Sharīf Bukhārī Samarqandī was from among them. He spent most of his time with him and benefited from his company. He is the one who wrote *Hujjah adh-Dhākirīn* in two volumes. The first volume contains his shaykh's sayings, statements and explanations to intricate points. The second volume contains biographies of his elders.

His two sons, Khwājah ʿĀbid (known as Qalīj Khān) and Khwājah Bahā' ad-Dīn (the judge of Samarqand) also received khilāfat from him.

Demise

He departed from this temporary abode in 1045 A.H. To Allāh we belong and to Him is our return. He was buried in Khānqāh Ambiyā'. May Allāh *taʿālā* shower His mercy on him.

Children

He had two sons and one daughter. They were: Khwājah Bahā' ad-Dīn, Khwājah ʿĀbid and Fāṯimah Begum.[1]

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[1] *Maḫbūb at-Tawārīkh*, vol. 1, p. 19.

Hadrat Sayyid Muhammad Maqbūl ʿĀlam Bukhārī Gujarati

Name And Lineage

His name is Sayyid Muhammad Maqbūl ʿĀlam and his father's name is Sayyid Jalāl ad-Dīn ʿĀlam. He is the maternal grandson of Sayyid Nasrullāh *rahimahullāh*.

Birth

He was born on 14 Rajab 989 A.H.

Education

Once he reached an age of understanding, he commenced studying the prescribed texts under the ʿulamā' of his time. He studied the books on Sufism under his father. Two years before his father passed away, he conferred him with khilāfat. He occupied his father's place after his demise and spent his time guiding and teaching the people. Most of the seekers reached lofty levels through him. They became true servants of Allāh *taʿālā* and senior Sufi masters. He combined many excellent qualities, virtues and extraordinary talents. He used to occupy himself in teaching and lecturing and was also an author. *Jumuʿāt Shāhī*, a book on spiritual renderings, is written by him.

It was his practice to distribute 500 Mahmūdī coins to the poor every Friday. He used to give two coins to each person.

As was his practice, he conducted his assembly one Friday but had nothing to distribute on that day. He asked Maulānā ʿAbd ash-Shakūr who was his special attendant: "Is there anything?" The Maulānā replied: "We have just 12 Mahmūdī coins." He said: "Give them to six poor people and ask the rest to leave." This was the first time they had to leave empty-handed, so he called each one and said: "Wait for a while and be

patient. We will see what Allāh *taʿālā* provides." He went into meditation. Just then Sayyid Jalāl Maqsūd ʿĀlam came and presented 2 000 rupees on behalf of Khwājah Abul Hasan. He said to the person: "Brother, this is your feat. Bring it quickly so that I can distribute it among the poor." Maqsūd ʿĀlam handed over all the money and he distributed it immediately without leaving a single one. His many extraordinary feats are well-known in Gujarat.

Demise

He passed away on 12 Rajab 1045 A.H. and was buried in Raudah Thāniyah which is situated in Rasūlābād. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 747.

Hadrat Shāh Abul Hasan Qādrī Bījāpūrī

Name And Lineage

His lineage goes up to Hadrat Mahbūb Sub-hānī *quddisa sirruhu*. His forefathers and himself were born in Baydar. He left Baydar and came to Bījāpūr during the rule of Ibrāhīm ʿĀdil Shāh.

Merits

He was a man of virtuous qualities and praiseworthy characteristics. He possessed knowledge of facts and realities, and could fathom mysteries and intricate matters. He used to occupy himself in guiding seekers and murīds. Most students used to realize their objectives through his blessings. The ʿulamā', seniors and Sufis of the city used to revere him. The king also accorded respect to him. He used to remain in Allāh's dhikr with full concentration.

A Test of His Bravery

He surpassed most people in physical strength and power. There is a well known incident in this regard. A man by the name of Isrāfīl was well known for his bravery and courage in Decca. He came to Bījāpūr and was employed as an attendant to Ibrāhīm ʿĀdil Shāh. By virtue of his physical strength, the king gave him a lofty position, included him among his special associates, and permitted him to sit in his court. The people of the court became jealous of him and began thinking of ways to cause his downfall. They said that he is proud and boastful of his physical prowess, and that he ought to be put to a test. The king liked him and did not want to alienate him from his court.

Eventually, his enviers colluded and convinced the king to have an assembly in the courtyard of the royal palace and to indicate to the guard of the elephant-pen to release a furious elephant onto the king. They would then test Isrāfīl to see how he can combat the elephant

to save the king. The king issued the instruction to the guard of the elephant-pen and the latter carried out the order. All who were present fled and scattered the moment they saw the elephant, but Isrāfīl remain seated with his hands folded, without moving in the least. The elephant-keeper brought the elephant close to Isrāfīl and shouted: "This elephant is out of my control." Isrāfīl also shouted in a loud voice and proceeded towards the elephant. The elephant tried to catch hold of him and fling him, but Isrāfīl pressed its trunk so hard that it was rendered helpless and fell to the ground. The elephant-keeper said to Isrāfīl that this elephant is the special conveyance of the king and he should let it go. Isrāfīl paid no heed. He continued inflicting pain on it until it died.

Later on Isrāfīl came to know that the king had done this to test him, so he left the king's court and returned home. The king begged him to return but he paid no heed. He decided that he ought to become a murīd of a Sufi master, and that the latter must be physically stronger than himself. He sought the advice of a friend in his search for such a dervish.

The friend said to him: "You must go to the Jumuʿah Musjid every Friday, stand at the entrance and shake hands with every person when he leaves the musjid, perhaps you will find such a powerful and strong dervish. If you do not find one the first Friday, you must go the following Friday and the next until you find one."

He did as he was advised and would shake hands with every person. On the third Friday he met Hadrat Shāh Abul Hasan Qādrī. He first shook Hadrat's hands violently but this had no effect on Hadrat. Hadrat pressed both the hands of Isrāfīl so hard that he fell unconscious to the ground. When he recovered, he joined Hadrat, became his murīd, and reached great

heights of spirituality after spiritual exercises and striving. He is buried near Hadrat.

Demise

He passed away on 14 Rabīʿ ath-Thānī 1045 A.H. He is buried outside the Allāhpūr gate in Bījāpūr. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 49.

Hadrat Abul Fuqarā' Bābā Nasīb ad-Dīn Ghāzī Kashmīrī

Name And Lineage

His name is Nasīb ad-Dīn, his title is Abul Fuqarā', and is well-known by the name Bābā Nasīb ad-Dīn Ghāzī.

Merits And Virtues

He holds a distinguished position among the shaykhs of Kashmir. He was a senior khalīfah of Bābā Dāwūd Khākī. Signs of piety were manifest on him since childhood. He loved the company of those who were in the Tarīqah. He used to practise various spiritual exercises. He used to spend his night and day in Allāh's remembrance and worship. He had no inclination to bodily pleasures, desires of the self and eating of meat. In fact, he was very cautious about eating even fruit and cold water. He spent his life in solitude. He was a practising ʿālim and senior person of his time. He was matchless as regards human excellences and spiritual purity. He never lagged behind in proliferating the injunctions of the Sharīʿah and the essentials of the Tarīqah. He was devoted to seeing to the needs of the poor and needy. It was because of this quality that he was given the title Abul Fuqarā' (father of the poor). He did not confine himself to any particular place. He used to spend his time going to different villages and towns to guide people. Three to four hundred people at a time would join him. He would see to the repair or renovation of the masājid and public baths in every village which he went to.

His Supernatural Feat

Shaykh Dāwūd Mishkātī writes:

> I accompanied Bābā when he travelled to Tibet. The Raja of the city accorded him much respect. After a few days, he proceeded

> to the areas of Laddākh. We reached a certain village where we saw a spring whose water was extremely hot. When Hadrat Shaykh dipped his hand in the water, he recoiled immediately. He smiled and said: "This spring has a path to the spring of Allāh *taʿālā*. Glory to Allāh! It would have been so nice if there had been cold water next to this hot water so that the cold and heat of time may be manifested at once." He then placed his shoes at a spot and said: "Dig here." Our companions began digging and a spring of cold water gushed forth. We all drank water from it. News of this spread to the rest of the region and people came in droves to witness it.

Note: This was certainly the Bābā's supernatural feat which was a genuine feat. (compiler)

Statements

1. Shaykh Dāwūd Miskhātī writes that Hadrat Shaykh used to make duʿā' at the graveyards of Muslims and places where Hindus burn their dead. When he was asked about this he said: "I can see what you cannot. I see that many of the souls of those who were wearing Hindu clothes at the time of their death are in fact people of īmān. The souls of some of the polytheists tell me that my duʿā' brings a reduction in the punishment. I do not want to give up this act of kindness." Saying this he began crying.

2. What do you know about the condition of a person at the time of his death? What destruction takes place after death? And how constrictive the grave becomes?

3. If the wealthy were only to learn about death, they will forget all the material things of the world. If

the poor were to learn about death, they will forget their own selves.

4. The one who truly recognizes Allāh *taʿālā* will find that worry about his wife and children is wiped out of his heart.

Note: Despite this, the person remains concerned about fulfilling their Sharʿī rights. This is in fact the ruling of the Sharīʿah, i.e. a person must fulfil his duties to Allāh *taʿālā* and to his fellow humans, especially his wife and children. (compiler)

5. The arrogant and self-conceited person is the friend of Satan. The one who obliterates his self is the friend of Allāh *taʿālā*.

6. A single minute's consciousness of Allāh *taʿālā* is better than a thousand year's [optional] worship. An Allāh-conscious person is better than a thousand ascetics.

7. Allāh's recognition is not sold in the market places. Had this been the case, every Tom, Dick and Harry would be a true recognizer of Allāh *taʿālā*.

8. Allāh's recognition is not acquired through power and a large following, if not, every king of the world would be a true recognizer of Allāh *taʿālā*.

9. If a person fills his stomach with plants and grass blades of the fields, he will be listed among the cows and donkeys. If he fills his stomach with delicious and fine foods, he will be listed among the cheetahs and wolves. Getting filled with food of a lower value is beneficial to the soul. Decrease in delicious foods brings about purity in the heart.

Note: May Allāh *taʿālā* bless us all with His recognition and love, and confer us with the treasure of following the Sunnat so that we may acquire His proximity,

recognition and love. This is the essence of all other conditions and stations. (compiler)

Demise

He passed away on 13 Muharram 1047 A.H. He is buried in Beyjbārah, Kashmir. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tadhkirah Auliyā' Kashmīr*, p. 209.

Hadrat Jamāl al-Auliyā' Sayyid Jamāl Kaurah Jahānābādī Fatahpūrī

Name And Lineage

His name is Sayyid Jamāl, his title is Jamāl al-Auliyā' and his father's name is Shāh Hamīd ad-Dīn. His forefather was Hadrat Shāh Sayyid Qutb ad-Dīn *rahimahullāh* whose biography together with his children was provided in volume four of *Aqwāl-e-Salaf.*

Birth

He was born in 973 A.H.

Education And Training

He commenced his education under his father, Hadrat Shāh Hamīd ad-Dīn, who was also known as Makhdūm Jahāniyā Thānī. After completing his education, he entered the Chishtīyyah Nizāmīyyah order by pledging bay'at at the hands of his father.

After the demise of his father, two madrasahs and two khānqāhs had been established in Kaurah Jahānābād. One madrasah and khānqāh was under the auspices of Shāh Bahā' ad-Dīn. The other madrasah and khānqāh was run by Shāh 'Alā' ad-Dīn, also known as Shāh Husayn *rahimahullāh.* Distinguished scholars of Jaunpūr used to teach in both the madrasahs. The same syllabus was taught as was prevailing in Jaunpūr since the era of the Sharqī rulers.

Qādī Diyā' ad-Dīn 'Uthmānī, also known as Qādī Jiyāne, was a resident of Niyutanī. He went to Ahmadābād in Gujarat and studied the Dawwānī sciences under Mullā Wajīh ad-Dīn Gujarati. When the Qādī returned to Niyutanī and began teaching, lecturing and guiding the people, the modern sciences, philosophy and theology became quite popular.

When Shāh Jamāl al-Auliyā' completed his studies under his father, the latter sent him to Qādī Diyā' ad-

Dīn for further studies. He remained with him for about five years, acquired various sciences, also received khilāfat from him in the Qādrīyyah order, and returned to Kaurah Jahānābād, Fatahpūr, U.P.

Benefiting From Other Sufi Orders

Several Sufi lineages were prevailing in the family of Hadrat Jamāl al-Auliyā'. The Chishtīyyah Nizāmīyyah order came to them from Shaykh Muhammad 'Īsā Tāj. He received permission and khilāfat from other orders as well. The biographer, Maulānā 'Abd as-Samī' Sāhib Nadwī, writes that he combined almost all the Sufi lineages which were prevailing within India at the time. He used to induct his friends and relatives into the Chishtīyyah Nizāmīyyah order, and outsiders into the Qādrīyyah order.

When he arrived in Kaurah Jahānābād, he lived in a deserted place away from Miyā Taulah Mahallah, which is now next to the Moghul Road. His musjid, khānqāh and house is presently situated here.

Initial Era

When he arrived in Kaurah, he had to face poverty and hardship. This was partly due to the fact that his father was displeased with his remaining aloof from his relatives and family. His condition changed later on and Allāh *ta'ālā* provided him with the means for prosperity. An incident which took place during this time has been recorded by Shāh Khūbullāh Allāhābādī *rahimahullāh*. He writes:

He arrived in Kaurah but lived out of the town. He lived a live of poverty and constriction. A few beggars wearing the clothes of dervishes came to him and asked him for food. He did not have anything which he could give them. He went and brought some flour and prepared *lapsī* which is a well-known Indian dish. He did not have any plate in which he could dish out the

food. The dervishes said to him: "Bring the clay pot in which you had cooked the *lapsī*. He brought it, presented it before them, and they ate from it with both hands. They then raised the clay pot from the ground and flung it down. It was reduced to bits. They said to him: "We have broken the pot of poverty and constriction."

From that day people began reverting to him and they pledged bayʿat at his hands.

His Excellent Qualities And Supernatural Feats

Hadrat Jamāl al-Auliyā' was a pious personality who enjoyed close affinity with Allāh *taʿālā*. He performed countless supernatural feats which are well-known among the people. Anyone who came to him never left empty handed; he would certainly receive something or the other from him.

Hadrat Maulānā Sayyid ʿAbd al-Hayy *rahimahullāh*, the author of *Nuzhatul Khawāṯir*, writes that ʿAllāmah Jamāl al-Auliyā' ibn Makhdūm Jahāniyā Hanafī Sufi Kaurwī was one of the distinguished ʿulamā' of jurisprudence, the principles of jurisprudence and Arabic. He grew up in Kaurah and studied under his father. He then went to Qādī Diyā' ad-Dīn in Niyutanī and studied under him for quite some time. He entered the Qādrīyyah order through him. Once he reached a distinguished position in his knowledge, he returned to his hometown where he occupied himself in teaching and lecturing.[1]

Mufakkir Islam Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* writes in *Tārīkh Daʿwat Wa ʿAzīmat*: The great scholar, Jamāl al-Auliyā' Chishtī (d. 1047 A.H.) had erudite scholars and Sufi masters as his students. Some of them were: Maulānā Lutfullāh

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[1] *Qissah Kaurah Tārīkh Wa Shakhsīyyāt*, p. 183.

Kaurwī, Sayyid Muhammad Tirmidhī Kālpuwī, Shaykh Muhammad Rashīd Jaunpūrī and Shaykh Yāsīn Benārsī. Maulānā Lutfullāh *rahimahullāh* had famous students such as Maulānā Ahmad Amethī who was known as Mullā Jīyūn, Qādī ʿAlīmullāh Kachandwī and Maulānā Asghar Qanūjī. These scholars had created immense interest in education and prepared many eminent and senior scholars and teachers under their tutelage. The world-renown Dār al-ʿUlūm of Tīlah Wālī Musjid was under the auspices of Hadrat Shāh Pīr Muhammad Lucknowī (d. 1085 A.H.). He was affiliated to this group of scholars and aligned to them spiritually. Even the founder of the Dars Nizāmī, Mullā Nizām ad-Dīn (d. 1161 A.H.) and his distinguished deputies and family members were aligned spiritually to this group. Apart from them, the academic, literary and scholarly interest of the Chishtī Sufi masters is a historical fact which is manifested in the writings and academic activities of Hadrat Nūr Quṭb ʿĀlam, Hadrat Jahāngīr Ashraf Simnānī, and Hadrat Shāh Kalīmullāh Jahānābādī; and in the khānqāhs of Pindwah, Gulbargah, Mānikpūr, Salūn and other places.[1]

The Title Jamāl al-Auliyā'

Hadrat Hājī Muhammad ʿĀbid *rahimahullāh* (who is also one of the founders of Dār al-ʿUlūm Deoband) is from the Qādrīyyah order of Hadrat Jamāl al-Auliyā'. He writes the following in his biography on Hadrat Jamāl al-Auliyā':

He completed his external studies at the age of 14 and received his qualification certificate. His father first inducted him into the Chishtīyyah Nizāmīyyah order and said: "You must go to Niyutanī which is in Audh, and present yourself before Shāh Qādī Diyā' ad-Dīn. This is where you will acquire something." He carried

[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 3, p. 172.

out his father's order and proceeded there. He remained with the Qādī for quite some time, while striving on the internal self.

One night after the ʿishā salāh he accompanied his shaykh to the latter's house while walking behind him. The shaykh did not know that he was walking behind him. On reaching the door of his house, he turned around and saw him standing there. It was winter and he did not have anything to wrap his body. The shaykh removed his blessed sheet and gave it to him saying: "You must cover yourself with it when you go to sleep." He placed it on his head and spent the entire night worrying that the side of the sheet which had covered his shaykh must not touch his feet. His concern for this caused him to stand up, place the sheet on his head and remain standing like that the whole night. The shaykh got up towards the latter part of the night and was proceeding to the musjid to perform salāh. He noticed Shāh Jamāl al-Auliyā' standing at the exact spot where he had given him the sheet. He asked: "Who are you?" He replied: "Jamāl." The shaykh asked him the reason for standing there. He explained the reason. The shaykh said: "You are Auliyā'."

After the fajr salāh, the Qādī Sāhib made an announcement to all who were present: "Sayyid Jamāl Kaurwī Makhdūm Zādah Pīr Zādah has become – as of today – Jamāl al-Auliyā' – by the order of Allāh *taʿālā*."[1]

Bequests

He made the following bequest with respect to his burial:

> I make a bequest that my grave be dug in the graveyard which is in front of the khānqāh. A few people who were protected

[1] P. 137.

> from sins are buried here. I hope that by being buried here I will be resurrected with them and consideration will be given to me in the Hereafter. I say to the Muslims that I have no money or wealth. I came empty-handed into this world and will depart empty-handed.

He advises his son-in-law, Shaykh Ashraf, and grandson, Shaykh Jalāl, as follows:

> I advise you to say *Lā ilāha illallāh* 21 times after the fajr salāh in an audible tone, and to add *Muhammadur Rasūlullāh* at the end. Read the same 12 times after the zuhr salāh in the same manner. Do the same after the ʿasr and maghrib salāhs. Then after the ʿishā salāh read the same 21 times. Read the same 41 times after the jumuʿah salāh.
>
> In addition to this, you must read *al-Hamdulillāh* 33 times, *Allāhu Akbar* 34 times, *Qul Huwallāh* ten times and *Durūd Sharīf* ten times. As long as you are sound and in your senses, you must read *istighfār* 70 times during the day and 70 times at night.
>
> I advise my son-in-law, Shaykh Ashraf, and his son, Shaykh Jalāl, not to go to the door of any worldly person. They must perform salāh with congregation. Whatever Allāh *taʿālā* gives them must be distributed among the poor of the khānqāh and fed to them. A Sufi or student who has no family must be made to live in each room so that he could serve the musjid.

Note: These are very comprehensive bequests. Every seeker, in fact every Muslim, ought to bear them in mind. (compiler)

An Enviable Position

An enviable point is that ever since his great forefather, Hadrat Makhdūm Sayyid Qutb ad-Dīn *rahimahullāh*, his family produced Auliyā' and 'ulamā' one after the other – all of whom continued the programme of teaching and lecturing, and also the programme of tasawwuf and purification of the self. Details on his forefathers are to be found in volume four of *Aqwāl-e-Salaf*. May Allāh *ta'ālā* create this capability in the progenies and children of all the 'ulamā' and Sufi masters so that the places of the elders may remain inhabited by Dīnī education and training. This is certainly not difficult for Allāh *ta'ālā*. (compiler)

Demise

He passed away in 1047 A.H. His grave is in Kaurah Jahānābād, Fatahpūr, U.P. May Allāh *ta'ālā* illuminate his resting place.[1]

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[1] *Shakhsīyyāt Qasbah Kaurah*, p. 197.

Hadrat Shaykh Muhammad Tāhir Badkhashī Jaunpūrī

Introduction

Shaykh Muhammad Tāhir was from among the well-known khulafā' of Hadrat Mujaddid Alf Thānī *rahimahullāh* and a renowned Sufi master of Jaunpūr. This city is in the Uttar Pradesh state of India. He was originally from the Turks of Badkhashān from Dasht Qilʿah which was in the Rūstāq region.

A Blessed Dream

He used to relate how he entered into this path. During my employment as a soldier, I was accompanying an amīr to Malkūsah. On the way I fell asleep and dreamt of a person who came to me and said: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* is asking for you." I accompanied the person and reached a point where I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Abū Bakr *radiyallāhu ʿanhu* and other Sahābah *radiyallāhu ʿanhum*. A heavy armour which could not have been carried by even an elephant was placed before Rasūlullāh *sallallāhu ʿalayhi wa sallam*. On seeing me, he said: "O Abū Bakr! Carry one side of the armour so that I can make Shaykh Tāhir Badkhashī wear it." Rasūlullāh *sallallāhu ʿalayhi wa sallam* and Abū Bakr *radiyallāhu ʿanhu* lifted it and placed it on my shoulders. I wore it. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then said to me: "Why are you living with this group? Enter the path of poverty. But you must first conquer this fort. You must then leave this group of soldiers." When I woke up from my dream, I heard the bell announcing our departure. I mounted my stead and proceeded. When I neared the Malkūsah fort with the rest of my army, I was overcome by a zeal. I prodded my horse, went past all my fellow soldiers and proceeded towards the entrance of the fort. It was conquered with the first attack. I entered and took

control of it. I dismounted, removed my extra garments and said to my worker: "Take these garments and this horse. Allāh willing, I will follow soon." I left the place and presented myself before Shaykh ʿAbd al-Jalīl Biyānkī *rahimahullāh*. He said to me: "You have the ability, so you must continue travelling. Perhaps you will find Khwājah Bāqī Billāh in Delhi."

Presenting Himself Before Hadrat Mujaddid Sāhib

When I reached Delhi, I made inquiries about Hadrat Khwājah Bāqī Billāh and was informed that he had passed away just a few days ago. I was informed that Hadrat Mujaddid Alf Thānī Sirhindī was present in Delhi. I went to him and requested his duʿā' for my distressed condition. Hadrat Mujaddid said: "It is the month of Ramadān and the Qur'ān is being recited. It will be excellent if you could join in the tarāwīh salāh." I replied: "I am a seeker. If you are kind enough to fulfil my purpose, I will remain. If not, you may permit me to leave." He said: "What can I say in this regard?" I then requested him for duʿā' to leave. He went into meditation for a while and focussed his attention on me. He then raised his head and said: "Stay over. I am here at your service."

Khilāfat And Services in Jaunpūr

He then continued presenting himself in the service of Hadrat Mujaddid Sāhib *rahimahullāh*. He reached such a level within two months that he was seeing Rasūlullāh *sallallāhu ʿalayhi wa sallam* continuously. There was no moment which was devoid of this bounty. This continued for 2-3 months. He was then honoured with lofty conditions and stations in Sufism, and acquired the good fortune of wilāyat. He also enjoyed acceptance from all sections of the community.

Within one year, in 1017 A.H., he received permission and khilāfat in the Naqshbandī order from Hadrat

Mujaddid Sāhib *rahimahullāh*. The latter then sent him to Jaunpūr. At the time of bidding him farewell he said: "Go there because such a personality will appear there who will be from Allāh's accepted servants and close friends."

Ten years after Hadrat Mujaddid Sāhib's demise in 1034 A.H., the shaykh wrote to Hadrat Mujaddid Sāhib's sons and informed them that the glad tidings which Hadrat Mujaddid Sāhib had given with regard to a certain person have been realized. In other words, that personality has been born and has commenced studying the external and internal sciences [the personality referred to was his own son]. In fact, he has surpassed me in his asceticism and is devoting himself to the Naqshbandī way.

Glory to Allāh! Look at the far-sightedness of Hadrat Mujaddid Sāhib *rahimahullāh*. He predicted something 30 years before its occurrence.

The shaykh came to Sirhind after the demise of Hadrat Mujaddid Sāhib *rahimahullāh*. He was a manifestation of the Hadīth:

أتقياء أمتي براء عن التكلف

The pious of my ummat will be free from formalities.

His Excellent Qualities

Sayyid Iqbāl Jaunpūrī, the author of *Tārīkh Jaunpūr*, describes his excellent qualities as follows:

Ten years after the demise of Hadrat Imām Rabbānī [Hadrat Mujaddid Sāhib], a son was born in the house of Shaykh Tāhir. He informed Hadrat Mujaddid Sāhib's sons of this because Hadrat Mujaddid Sāhib had predicted this many years before that. Hadrat Shaykh Tāhir was of Turkish origin. This is why there was always simplicity in whatever he did. Whatever he said

was straightforward and clear. Hadrat Mujaddid Sāhib *rahimahullāh* really approved of this quality in him.

The greatest proof of Hadrat Mujaddid Sāhib's special attention to him is the fact that he wrote 13 letters to Shaykh Tāhir.

Maulwī Khayr ad-Dīn Zaydī wrote in *Tajallī-e-Nūr* and the author of *Bahr Zakhkhār* also noted that when Mīr Tāhir Tezrū arrived in Jaunpūr, Shāh ʿAbd al-Jalīl Lucknowī was most popular in the city and many people benefited from him. Hadrat Mīr Tāhir Tezrū also acquired his blessings and teachings. Biographers state that he was referred to as Tezrū because he acquired spiritual excellences very quickly, and the doors of spiritual victories were opened rapidly for him. Many supernatural feats were exhibited by him in Jaunpūr.[1]

Hadrat Mujaddid Sāhib's Advisory Note to Him

All praise is due to Allāh *taʿālā*, Lord of the worlds. Salutations and peace to the Chief of the Messengers, and to his pure family.

The following points are essential for us:

1. Perpetual humility, submission and begging before Allāh *taʿālā*.
2. Fulfilling the spiritual practices which display servitude before Allāh *taʿālā*.
3. Safeguarding the limits of the Sharīʿah.
4. Following the Sunnat of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.
5. Rectifying the intention.

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[1] *Tārīkh Shīrāz Hind Jaunpūr*, vol. 2, p. 1559.

6. Freeing the internal self of all except Allāh *taʿālā* and occupying ourselves in external acts of obedience.
7. Being fully aware of our faults and sins.
8. Fearing the punishment of the Knower of the unseen.
9. Considering our good deeds to be little no matter how many they may be.
10. Considering our sins to be many irrespective of how few they may be.
11. Constantly fearing our popularity and acceptance among people. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "It is sufficient for the evil of a person that fingers are pointed towards him (on account of his popularity) whether for Dīnī matters or worldly matters. Except for the one whom Allāh protects, for he will be safeguarded against this evil."
12. Constantly checking and suspecting our actions and intentions, even if they are as clear as the morning sun.
13. Abstaining from focusing on our spiritual conditions and experiences even if they are correct and in accordance with the Sharīʿah.
14. Abstaining from relying solely on our support of Dīn, strengthening of the Muslim community, proliferating the Sharīʿah and inviting towards the truth. This is because support of the Dīn is sometimes carried out by unbelievers and flagrant sinners. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Allāh *taʿālā* sometimes helps this Dīn through a flagrant sinner."

Note: This piece of advice must be borne in mind specifically by those who are rendering Dīnī services so that they are protected against pride and self-conceit.

15. When a murīd arrives with a quest and for occupying himself in the internal self, one must be extremely fearful of his arrival because this shaykh/murīd relationship may well lead to the destruction of the shaykh and could be a sort of enticement for him. If you perceive happiness and joy over the arrival of a murīd, consider this joy to be evil like unbelief and polytheism. Make up for it through remorse and seeking forgiveness to the extent that the effect of the joy is removed completely. In fact, until the joy is replaced by fear and sorrow.

16. Emphasise on your khulafā' not to develop any motives of worldly benefits from the conditions and wealth of their murīds because this is an obstacle in the path of rectitude and guidance, and results in destruction. Allāh *taʿālā* demands pure Dīn. He says: الا لله الدين الخالص – Listen! Pure and absolute worship for Allāh is required. There is no room for any polytheism in His court.

17. The slight darkness and turbidity which comes into the heart can be easily removed through repentance, seeking forgiveness, remorse and begging to Allāh *taʿālā*. However, the darkness and turbidity which envelops the heart on account of love for this lowly world turns the heart totally impure. It is extremely difficult to remove it. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

حب الدنيا رأس كل خطيئة

Love for this world is the root of every evil.

May Allāh *taʿālā* save you and I from love for this world, love for worldly people, and intermingling with worldly people. Love for the world and the company of worldly people is a fatal poison, a chronic illness, a serious calamity, and an all-encompassing ailment. The remaining points will be explained when we meet.[1]

Second Letter

An explanation of the point that any optional worship which causes the missing of an obligatory worship is included in futile acts, even if it is an optional hajj.

O brother! A Hadīth states that a sign of a person's misfortune is his engrossment in futile activities. Occupying yourself in an optional act which causes you to miss an obligatory act is included in futile activities. It is essential on a person to assess and evaluate his conditions so that he will know what he is becoming occupied in – in an optional act or an obligatory act. Will it be permissible to commit several impermissible actions just for one optional hajj? Ponder over this carefully. A mere reference is enough for an intelligent person.

Peace be to you and your associates.[2]

Demise

He passed away on 7 Rajab 1047 A.H./1637 C.E. His grave is in Jaunpūr where his khānqāh was situated. I (Sayyid Iqbāl Ahmad Jaunpūrī) had cleared it of thorny bushes ten years ago.[3]

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[1] *Tajalliyāt Rabbānī*, p. 148.
[2] Ibid. p. 125.
[3] *Tārīkh Shīrāz Hind Jaunpūr*, vol. 2, p. 1559.

Hadrat Shāh Mustafā Husaynī al-ʻAlawī

Name And Lineage

His name is Shāh Mustafā and his father's name is Shāh Husaynī al-ʻAlawī.

Life

He studied the external and internal sciences from his father and also received permission and khilāfat from him. He was an ʻālim, an eminent person and a true recognizer of Allāh *taʻālā*. He was unique as regards his forbearance, magnanimity, asceticism and abstinence. He was similar to his father as regards his virtues and merits, and also his ways and mannerisms. He would always remain occupied in guiding and instructing seekers and murīds. He used to show extreme care and consideration for the seekers. He used to explain intricate matters and objectives in a very simple manner. Students used to realize their objectives within a short time. The poor, the wealthy, the Sufi masters and the ʻulamā' used to respect and revere him. He had many children – they numbered 14. All of them possessed angelic qualities and were people of extraordinary feats. From among them was his son Shāh Habībullāh who was considered a most senior walī and most virtuous person. He combined the internal and external sciences. Although the Shaykh had many children, he placed his trust in Allāh *taʻālā* throughout his life and was content with whatever Allāh *taʻālā* gave him. He never begged from anyone. He had countless murīds whom he used to train in a most excellent way. Whatever income he received used to be distributed; it was never hoarded.

Demise

He passed away in 1050 A.H. He was buried in Decca. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Maẖbūb at-Tawārīkh*, vol. 2, p. 780.

Hadrat Shaykh Hamīd ad-Dīn Bengali

Name, Lineage And Birth

Shaykh Hamīd ad-Dīn Hanafī Sufi was from the Naqshbandī masters. He was born in Mangalkaut, Bengal and was brought up there. He came to Lahore to further his studies. He acquired many of the lofty sciences from the scholars of this city and became an expert in all the arts.

Merits and Virtues

He was from among the early khulafā' of Hadrat Mujaddid Alf Thānī *rahimahullāh*. He combined the rational and traditional sciences. He was on an elevated level of following the Sharīʿah, piety, consideration to resoluteness and abstention from concessions. He was at the peak level of following the Naqshbandī way and acting in accordance with its etiquette and codes. He possessed the qualities of asceticism, contentment, trust in Allāh, abstention, steadfastness and countless other praiseworthy attributes. He remained in the company of Hadrat Mujaddid Sāhib *rahimahullāh* for just one year with absolute humility and servitude, and was able to traverse the stations of Sufism within this short time and reach the level of wilāyat and the rank of perfection. Hadrat Mujaddid Sāhib *rahimahullāh* conferred khilāfat to him and asked him to return to his hometown. On his return, he occupied himself in teaching the external and internal sciences. He was well-known for his piety among all sections of the community.

Presenting Himself Before Hadrat Mujaddid Sāhib

The reason behind his repentance, turning to Allāh *taʿālā* and entering the lofty Sufi order of Hadrat Mujaddid Sāhib *rahimahullāh* is as follows:

He went to Lahore to further his studies in the external sciences. After completing his studies, he was returning home and reached Akbarābād (Agra). He stopped over and stayed with Muftī ʻAbd ar-Rahmān who belonged to the royal army. He knew the Muftī since before and they were good friends. During this period in his life he did not like the Sufis, and he was especially opposed to Hadrat Mujaddid Sāhib *rahimahullāh*. Furthermore, he totally rejected the concept of Wahdatul Wujūd.

Incidentally, Hadrat Mujaddid Sāhib *rahimahullāh* was on one of his journeys and happened to come to Akbarābād. Hadrat Mujaddid Sāhib and his entourage got off in a house near the house of Muftī ʻAbd ar-Rahmān (because the latter and his associates possessed religious and pure mannerisms, and he was from among the murīds of Hadrat Mujaddid Sāhib). When Shaykh Hamīd heard of their arrival, he trembled and came to the Muftī and said: "I want to move away from this district and go to another district." He asked the Muftī for his books and other reading material which were kept in his house. The Muftī asked: "What is the matter? Why are you so restless?" Shaykh Hamīd mentioned the name of Hadrat Mujaddid Sāhib *rahimahullāh* and said: "He is living nearby and I know all about him. If I do not meet him, I will be placed in a difficult position. And if I meet him, I will be in an even more difficult position." The Muftī said: "Hadrat is a senior personality and an ʻālim. What is the problem with meeting him?" He replied: "I cannot tolerate meeting him." He said this and left.

Two or three days later he came to the Muftī's house for a book which he had forgotten. Coincidentally, Hadrat Mujaddid Sāhib *rahimahullāh* arrived at the house of the Muftī at about the same time. The Muftī received Hadrat with utmost respect and reverence,

and took him into the house with absolute humility. All the colour drained from the face of Shaykh Hamīd and he went and sat in one corner of the house terribly embarrassed.

Hadrat Mujaddid Sāhib addressed the Muftī saying: "I have come to ask you about a certain issue." The Muftī asked: "What issue could it be that Hadrat does not know about it?" He said: "Bearing in mind that you are a Muftī, it will be more cautious to ask you and then practise on it." He posed the question and received an answer which was very clear. Hadrat Mujaddid then turned in the direction of Shaykh Hamīd and called out: "O Shaykh Hamīd! Are you here?" Hadrat Mujaddid cast a glance or two at Shaykh Hamīd and got up to leave. The Muftī begged him to stay because the meal was ready to be served, but he refused. The Muftī accompanied Hadrat Mujaddid Sāhib to the door to bid him farewell.

The Muftī then turned around and saw Shaykh Hamīd – despite his severe opposition to Hadrat Mujaddid Sāhib – walking behind him while crying and shedding tears. He continued walking behind Hadrat Mujaddid Sāhib but the latter was not turning around to look at him. Hadrat Mujaddid Sāhib reached the house where he was staying, and Shaykh Hamīd stood at the entrance, totally perplexed and distressed, with his hands clasped and his head lowered.

After a short while, Hadrat Mujaddid Sāhib called for Shaykh Hamīd in his private chamber and seated him in privacy. He enabled him to repent to Allāh *taʿālā*, taught him and conferred him with affinity with Allāh *taʿālā*. This affinity then spread into his heart with such speed that he was completely overcome. He remained totally aloof from his friends and companions. Hadrat Mujaddid Sāhib left for his hometown, Sirhind, and Shaykh Hamīd accompanied

him on foot with no real intention, but with heartfelt yearning.

According to some people, Hadrat Mujaddid Sāhib's reason for going to Akbarābād was solely to bring Shaykh Hamīd into his circle because he was instructed to do this. Muftī ʿAbd ar-Rahmān used to say: "When I saw the effect which Hadrat Mujaddid Sāhib had on Shaykh Hamīd, my confidence in Hadrat Mujaddid Sāhib increased." Whenever anyone used to ask the Muftī about a supernatural feat of Hadrat Mujaddid Sāhib, he used to relate this incident which is described here.

Khilāfat

Shaykh Hamīd then traversed the stations of Sufism, reached the level of wilāyat and was honoured with khilāfat. When a newly-inducted khalīfah leaves to go back to his hometown, the Sufi masters generally give him a garment or cloth to show that he has been conferred with khilāfat. When Shaykh Hamīd was leaving, he asked Hadrat Mujaddid Sāhib *rahimahullāh* for one of his shoes. Hadrat gave them to him. Shaykh Hamīd took the shoes, placed them on his face, and began walking backwards while crying. Those who were conveying him related that he continued in the same manner. He then took the shoes, tied them in his turban which he then placed on his head like a crown. As a poet says:

> If a receive a little soil from this threshold, I will consider it better than a crown.

Note: Glory to Allāh! Look at the effect of Hadrat Mujaddid Sāhib's focus and attention. See from where to where Shaykh Hamīd reached! This is the bounty of Allāh *taʿālā* which He confers on whomever He wills. (compiler)

Demise

He passed away in 1050 A.H. His place of instruction and guidance was then occupied by his son, Shaykh Hasīb ar-Rahmān, who himself was a man of lofty spiritual conditions, stations, steadfastness and supernatural feats. May Allāh *taʿālā* shower His mercy on them.[1]

[1] *Hadrāt al-Quds*, p. 294.

Hadrat Maulānā Shehbāz Muhammad Bhāgalpūrī (Bihar)

Name And Lineage

His name is Shehbāz and his father's name is Muhammad al-Khayr. Some biographies state that his father's name is Khattāb and grandfather's name is Khayr al-'Ayn Bukhārī. He is from the progeny of Shaykh Kamāl ad-Dīn Husaynī Tirmidhī.

After the Shaykh's father performed hajj, he moved with his family and children to Dewrā and stayed at the house of Hadrat Sayyid Shāh Muhammad *rahimahullāh*. The Shaykh was still in his mother's womb at the time.

Birth

He was born in 956 A.H. in Dewrā during the rule of Humāyūn.

Arrival in Bhāgalpūr

The Shaykh studied under Shaykh Shāh Muhammad Dewrī *rahimahullāh* and acquired knowledge of the Tarīqah from Shaykh Yāsīn Salmānwī *rahimahullāh*. He then emigrated to Bhāgalpūr. He was 30 years old at the time. The area where he decided to settle down is known as Mullā Chauk to this day. According to *Tadhkirah Sādiqah*, the Shaykh lived in Dewrā for 30 years and moved to Bhāgalpūr in 985 A.H. where he began teaching and conducting lessons.

Merits And Virtues

The Shaykh reached a high level in knowledge and virtue, and was also on the point of perfection as regards abstinence and piety.

He rendered great services in the spread of Islam in Bengal and Bihar. The teachings of love and brotherhood spread from his khānqāh to many regions

of India. The areas of Siyālkot, Dhāka, Pindwah, Maydanī Pūr, Bardwān, Tīghrah, Patnah and Ambālah were illuminated by Islam and spirituality.

He always remained occupied in teaching and lecturing. He established a madrasah where he himself used to conduct lessons. His madrasah played a major role in spreading Dīnī knowledge and tasawwuf. Many senior 'ulamā' qualified from here. Shaykh Radī ad-Dīn was from among the compilers of *Fatāwā 'Ālamgīrī*. He hailed from Bhāgalpūr and was a graduate of this madrasah. According to the author of *Tadhkirah Sādiqah*, countless students benefited from the Shaykh and reached elevated ranks. Many others remained in his company and became Sufi masters.

Sharh Sittīn Sharīf is from among his written works. It has been compiled and noted by Maulānā Ahsanullāh in 204 pages.

Teaching And Lecturing

The Shaykh had an ardent passion for teaching and lecturing. He remained occupied in this all the time. He did not give up teaching even when he was on his death-bed. He had just finished teaching *Mishkāt Sharīf* when he passed away.

Demise

The Shaykh passed away on 16 Safar 1050 A.H./1640 C.E. in Bhāgalpūr and was buried there. This is mentioned in *Durr-e-Manthūr*. *Ganj Arshadī* states that he passed away in 1060 A.H./1650 C.E. but the first date is more authentic.[1]

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[1] *Tadhkirah 'Ulamā' Bihār*, vol. 1, p. 120.

Hadrat Tāj al-ʿĀrifīn Shaykh Tāj ad-Dīn Sambhalī

Name And Lineage

His name is Tāj ad-Dīn, he is addressed as Tāj al-ʿĀrifīn, and his father's name is Zakarīyyā ibn Sultān.

Spiritual Education

He commenced his elementary studies in Sambhal. He then travelled to many cities in search of a shaykh in the Tarīqah. He also spent his valuable time in Ajmer and Nāgūr and benefited there. He then left in search of a shaykh. He went to mountains, jungles, caves and elevated places until he reached Shaykh Allāh Bakhsh Shattārī Maktesarī. The latter received him with respect and love, and said: "I had been waiting specifically for you." It was the Shaykh's old practice not to admit anyone in his service without first putting him through such difficult tasks which would ensure the breaking of the self and the acquisition of purification. This is why he said to him: "You must carry this amount of water [which was far beyond his strength] to the kitchen." When he carried out this duty for three months, the Shaykh said to him: "Your task is completed." He then instructed him to engage in ʿIshqīyyah dhikr which he remained occupied in. He continued serving the Shaykh until he reached a level of perfection. The Shaykh then permitted him in the ʿIshqīyyah, Qādrīyyah, Chishtīyyah and Madārīyyah orders. The seniors of each of these orders also gave him permission. In this way, he also received permission in the Kubrawīyyah order through the spirituality of Shaykh Najm ad-Dīn Kubrī.

He also has a book explaining the Sufi way. He served the Shaykh for ten years. When Shaykh Muhammad ʿAbd al-Bāqī Naqshbandī reached Lahore, the Shaykh [Allāh Bakhsh] wrote to him while Shaykh Tāj ad-Dīn

was in Sambhal. When his letter reached Shaykh Muhammad, Shaykh Tāj ad-Dīn immediately decided to go to meet the latter. On reaching the, Shaykh Muhammad focussed his attention on him and he completed his Sufi journey within three days. Shaykh Muhammad conferred permission to him.[1]

Permission And Khilāfat

Hadrat Shāh Walī Allāh *rahimahullāh* says that Shaykh Tāj ad-Dīn Sambhalī *rahimahullāh* was the first khalīfah of Khwājah Bāqī Billāh *rahimahullāh*. He settled down in Makkah Mukarramah and passed away there. He did not see the people of Makkah having so much of confidence in the latter Sufi masters of India as much as they had for Shaykh Tāj ad-Dīn. The people of Makkah used to relate many of his supernatural feats.

Maulānā Kashmī *rahimahullāh* said: "I personally heard Shaykh Tāj ad-Dīn saying: 'When Khwājah Bāqī Billāh was instructed to confer khilāfat to me, the thought crossed his mind that it will be good if Shaykh Tāj ad-Dīn also sees a dream in which one of the Naqshbandī masters makes reference to conferring khilāfat to him. Consequently, I saw a dream in which I found myself in Bukhārā in the presence of Hadrat 'Azīzān 'Alī Rāmtīnī *quddisa sirruhu*. He placed his blessed hat on my head and displayed much affection towards me. When I related this dream to Hadrat Khwājah, he smiled and related whatever had crossed his mind.' When Hadrat Khwājah dictated the permission to Shaykh Tāj ad-Dīn, a special type of effect was visible in his gaze. Subsequently, whoever he taught the Tarīqah to was overcome by a special

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[1] *Nuzhatul Khawātir*, vol. 5, p. 159.

spiritual condition which resulted in the person acquiring lofty conditions.[1]

On receiving his khilāfat, he left for his hometown, Sambhal. He commenced instructing and guiding the people, but some of his enviers began criticizing him.

His Letter to His Shaykh

He became fed up with the criticisms so he wrote a letter to his shaykh. He received a lengthy reply. A portion of it is quoted here.

> Do not bother about the criticism and accusations of the people of Sambhal. Rather, feel sorry for these poor souls because they have moved away from the path intelligence. All praise is due to Allāh *ta'ālā*, it is a special feature of the Auliyā' to have to listen to criticism. I have a personal view in this regard, i.e. when anyone criticizes me, I ponder within myself and I certainly see some bad quality or the other in me. I then consider the criticism to be an admonition in my favour. Now you tell me, what harm can come to you from the criticism of the people of Sambhal? What, will your worship not be accepted? Will the purity of your heart be removed? Will you be rejected from the court of Allāh? Certainly not. Focus on the Beloved and disregard the entire creation.
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> Was salām.[2]

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 90.
[2] *Tadhkirah Khwājah Bāqī Billāh*, p. 91.

Statements

The following are some of his statements which he wrote at the beginning of *Ṯarīqah Naqshbandīyyah*:

1. May Allāh *taʿālā* endow you with good inspiration. The beliefs of the Naqshbandī seniors are the same as that of the Ahl as-Sunnat wa al-Jamāʿat. The path is that of perpetual servitude without which worship cannot be imagined. This is what is known as perpetual consciousness of Allāh *taʿālā*. This great bounty cannot be acquired without a pull from Allāh *taʿālā*. And there is not better means to acquire this pull from Allāh *taʿālā* except through the companionship of a Sufi master.

2. Shaykh Abū ʿAlī Daqqāq said: A tree which grows on its own first of all does not produce fruit. When it does produce, the fruit is tasteless. It is the eternal norm of Allāh *taʿālā* for there to be a cause. Just as a physical progeny cannot be acquired without a father and mother, spiritual progeny is difficult in the absence of a spiritual mentor.

Demise

He passed away on a Wednesday before sunset on the 18 of Jumādā al-Ūlā 1051 A.H. and was buried the next morning in the graveyard which is near the Quʿayqaʿān mountain in Makkah Mukarramah. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tadhkirah Khwājah Bāqī Billāh*, p. 98.

Hadrat Sayyid Ādam Kāzimī Bannūrī

Name And Lineage

His name is Sayyid Ādam and his father's name is Sayyid Ismāʿīl.

He is from among the khulafā' of Hadrat Mujaddid Alf Thānī *rahimahullāh* and one of the senior Sufi masters of the Naqshbandīyyah order. His father received the glad tidings of his birth from Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. He was born and brought up in the village of Bannūr which falls under Sirhind.

Spiritual Training

He remained in the service of Hājī Khidr Raughānī who was a murīd of Hadrat Mujaddid Sāhib *rahimahullāh* in Multan. He stayed in his company for two months and, acting under his instruction, presented himself before Hadrat Mujaddid Sāhib *rahimahullāh*. He remained with him and acquired the Tarīqah. *Khulāsah al-Maʿārif* states that he acquired verbal attraction from the service of Shaykh Muhammad Tāhir Lāhorī who in turn acquired it from Shaykh Iskandar *rahimahullāh* who acquired it from his grandfather, Shaykh Kamāl ad-Dīn Kethlī. In short, he reached a rank which many of his contemporaries could not reach. His way was following the Sharīʿah and the Sunnat of Rasūlullāh *sallallāhu ʿalayhi wa sallam* from which he never deviated in his words and actions.

His Khānqāh

A large number of people benefited from him. It is said that 400 000 Muslims pledged bayʿat to him. One thousand of them acquired a notable portion of knowledge and cognition. It is said that rarely would one find less than 1 000 people residing in his khānqāh. All of them used to be his guests and would benefit from him. *Tadhkirah Ādmīyyah* states that

when Hadrat Sayyid Ādam *rahimahullāh* went to Lahore in 1052 A.H., he was accompanied by 10 000 seniors, Sufi masters, and people from every other class of society. King Shāh Jehān was in Lahore during those days. He suspected the Shaykh's popularity and acceptance, so he sent his minister, Saʿdullāh Khān, to the Shaykh. However, due to some ill-feeling during this meeting, he went back and complained to the king about the Shaykh. Consequently, the King ordered him to go to the Haramayn Sharīfayn. He took his relatives and associates and proceeded to the Hijāz. After completing the hajj, he went to Madīnah Munawwarah, settled down there and eventually passed away in the city.[1]

Merits And Virtues

Shaykh Badr ad-Dīn Suhrawardī, the author of *Hadrāt al-Quds* describes him as follows:

He was from among the well-known khulafā' of Hadrat Mujaddid Sāhib *rahimahullāh* and is enumerated among his senior companions. Within a short period, he acquired many benefits, great conditions and ranks, and lofty levels by virtue of his capabilities and the focus and attention of Hadrat Mujaddid Sāhib *rahimahullāh*. He was thus conferred with khilāfat. He was well-known for following the Sunnat and removing bidʿat. He possessed total steadfastness in the Sharīʿah and Tarīqah. His salient quality was generosity. He did not differentiate between needy and wealthy, poor and rich, the servant and the served, children and the dervishes in spending whatever he had. He used to have food cooked with full attention and cleanliness, and distribute it to everyone equally. There was no room for ostentation and show in his assembly. No one – rich or poor – enjoyed superiority in his assembly.

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[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 4, p. 358.

Enjoining good and forbidding evil was his way. He used to speak sternly to materialist people in a manner which no one else had the courage to address them. Despite this severity, his words used to have a great impact on them. No matter who he addressed, the person used to be affected immediately, and he would repent and turn to Allāh *taʿālā*.

His conversations were by and large about enjoining good or matters of spirituality. Rarely were superficial statements made by him. If ever he did say anything of this nature, it was certainly accompanied by admonition and wisdom. His companionship would purify a person of all evils, evil character and love for the world.

He was from among the world-renowned Sufi masters of his time. He had almost 100 khulafā' and more than 100 000 murīds. In short, he enjoyed extreme acceptance, and people from all parts of the world used to come in droves to be honoured with his company and to repent at his hands. Most of the time, a large group of dervishes would be with him, and all of them used to be fed by him.

Statements

1. Shaykh Ādam *rahimahullāh* said to me (the author of *Hadrāt al-Quds*): My father saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. Rasūlullāh *sallallāhu ʿalayhi wa sallam* passed his hand over his blessed chest, took out something and gave it to my father to eat. My father ate it. Subsequently, I was in the womb of my mother. Later on, I was told that my existence is by virtue of the blessed gift of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

2. Shaykh Ādam *rahimahullāh* also said to me: My mother saw a dream in which a lamp of wisdom was lit and hung from the roof of the house. When my mother

related this dream to my father, he interpreted it by saying: "An effulgent son will be born to you."

3. Shaykh Ādam *rahimahullāh* said: I first learnt the method of dhikr from Hājī Khidr who was a khalīfah of Hadrat Mujaddid Sāhib *rahimahullāh*. I also acquired lofty conditions from him. When I related my experiences to Hājī Sāhib, he said: "I do not know more than this. You must now go to Hadrat Mujaddid Sāhib."

After obtaining permission from Hājī Sāhib, I went and presented myself before Hadrat Mujaddid Sāhib and related my experiences to him. He said: "These are elementary conditions, you have not reached perfection as yet." I deduced that Hadrat said this in order to increase my enthusiasm because there can be no greater rank than this. Since I had a lot of confidence in him, I remained in his company. After some time, I realized that the spiritual experiences which I got from his company are not even worthy of being elementary experiences. Hadrat summoned me to his private chamber after a few months, conferred permission and khilāfat to me, and asked me to proceed to Bannūr. On reaching there, I began inducting people into dhikr. I did this solely in compliance to Hadrat's order, but my heart could not become inclined to assume the seat of a spiritual mentor. After some time, I presented myself to Hadrat and he gauged that I have no inclination towards this work.

He said: "Allāh *ta'ālā* will ask you: Why did you remain aloof from guiding people when you had the ability to do so?" Hadrat then emphasised on me the need for this work and insisted that I carry it out. I was then compelled to occupy myself in it.[1]

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[1] *Hadrāt al-Quds*, p. 364.

Hadrat Maulānā Sayyid Abul Hasan Nadwī *rahimahullāh* relates that someone asked Hadrat Sayyid Ādam Bannūrī *rahimahullāh* about the Hadīth: "The left over water of a believer is a cure". The person asked: "For which illness is it a cure?" He immediately replied: "For the illness of pride."

Note: Glory to Allāh! What a silencing and inspirational reply! It is absolutely correct. A proud person does not drink the left over water of anyone. Yes, if a person has a natural abhorrence for it, he is excused. (compiler)

Hadrat ʻAlamullāh Sāhib Rāi Barelwī *rahimahullāh* is also from among his khulafā'. His biography is related later on in this volume.

Shaykh Ādam Bannūrī *rahimahullāh* wrote several books on spiritual realities. One of them is in the Persian language in two volumes. It is titled *Khulāsah al-Maʻārif*. This book commences as follows:

> All praises are due to Allāh, the Lord of the worlds – excessive praises equal to the excellences of His names and bounties…

Nukāt al-Asrār is also written by him.

Shaykh Ādam Bannūrī *rahimahullāh* was illiterate in the sense that he did not study under anyone.

Note: Bearing in mind the knowledge and spiritual realities which he possessed, we will say that he received knowledge from Allāh *taʻālā*. Maulānā Rūm *rahimahullāh* says:

> The earthen pot which has a path to the ocean will find rivers succumbing to it.

Demise

He passed away on 23 Shawwāl 1053 A.H. in Madīnah Munawwarah and was buried in Jannatul Baqīʻ near

the grave of Hadrat ʿUthmān *radiyallāhu ʿanhu*. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 4, p. 358.

Hadrat Shaykh Badr ad-Dīn Sirhindī

Name And Lineage

Shaykh Badr ad-Dīn Sirhindī *rahimahullāh* was born and brought up in Sirhind. He is a khalīfah of Hadrat Mujaddid Sāhib *rahimahullāh*.

Education And Training

Shaykh Badr ad-Dīn Sirhindī is the author of *Hadrāt al-Quds*. He provides details about his life in this book. A few extracts are quoted here.

He states: I studied *Mutawwal* with the marginal notes of Mīr, *Sharh Aqā'id* with the marginal notes of Khiyālī, *Tahrīr Iqlīdis*, *Sharh Matāli'* with its marginal notes under Khwājah Muhammad Sādiq Sāhib (d. 1025 A.H.), the son of Hadrat Mujaddid Sāhib *rahimahullāh*. When he passed away, I studied *Sharh Mawāqif, Tafsīr Baydāwī* and *Hāshiyah 'Adudī* under Hadrat Mujaddid Alf Thānī *rahimahullāh*.[1]

Written Work

He wrote *Hadrāt al-Quds*. In its first register he provides concise details about the Khulafā' Rāshidīn. He then relates the lives of Hadrat Salmān Fārsī *radiyallāhu 'anhu* and all the Sufi masters of the Naqshbandī order coming down to Hadrat Khwājah 'Abd al-Bāqī (Bāqī Billāh) *rahimahullāh*. The second register contains biographies of Hadrat Mujaddid Alf Thānī, his sons and his khulafā'.

Towards the end, the author relates short details about his own life and his correspondence with Hadrat Mujaddid Sāhib *rahimahullāh*. He also quotes the letters between them. Refer to the original book for this.

He commences writing about himself as follows:

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[1] *Hadrāt al-Quds*, p. 204.

> This insignificant fellow is not worthy of including himself among the murīds of Hadrat Mujaddid *rahimahullāh*. However, bearing in mind that I heard a few blessed words from his inspirational tongue, witnessed some of his extraordinary feats, and was aware of his spiritual experiences – and this book was written with this in mind – it is therefore incidental that my name is being included in this group.[1]

I now quote a letter of Hadrat Mujaddid Sāhib *rahimahullāh*:

(This is a lengthy Arabic letter which explains the mysteries of divine decree. The last part of it is translated here).

It should be clear that Allāh *taʿālā* imposed on His servants what is according to their strength and capability. When imposing anything on man, consideration is given to providing him with ease because of his weak make up. Allāh *taʿālā* Himself says:

> Allāh wills to lighten the burden from you. And man is created weak.[2]

Why should Allāh *taʿālā* not provide ease and comfort, after all, He is all-wise, all-compassionate and all-merciful. It would negate His wisdom, compassion and mercy if He were to impose on man something which is beyond him. He did not order man to lift any weighty rock. Rather, He asked man to do the easiest of things. Just look at the five salāhs. They comprise of standing, bowing, prostrating and reciting. All these are extremely easy to carry out. The same can be said of

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[1] *Hadrāt al-Quds*, p. 368.
[2] Sūrah an-Nisā', 4: 28.

fasting in which there is much ease. Zakāh is also very easy. Only one fortieth of one's wealth is liable for zakāh after the passage of one year. Allāh *taʿālā* did not make it obligatory to give all or half of one's wealth so that it does not become difficult on man. It is solely out of His perfect mercy that He stipulated an alternative in the case where a person has a valid excuse. For example, tayammum is the alternative for wudū'. Similarly, the person who cannot perform his salāh standing is permitted to perform it sitting. The one who cannot sit is permitted to perform it lying down. The one who cannot carry out the bowing and prostrating postures may perform them through gestures. There are many other concessions which are known to the one who looks at the injunctions of the Sharīʿah with a just and equitable gaze. Such a person will find all the injunctions of the Sharīʿah to be extremely easy and simple. Furthermore, he will see Allāh's mercy in the things which He made man accountable for.

Another proof that there is ease in the injunctions of the Sharīʿah is the desire of the masses to be imposed with more when it comes to the Sharʿī injunctions. Some people express the desire that the compulsory fasts should have been more. Some people wish that more salāhs were made compulsory. This desire for more is based on the absolute ease which is found in the injunctions of the Sharīʿah. As for those who do not perceive any ease in carrying out injunctions of the Sharīʿah – it is because of the darkness of the self and the murkiness of their disposition. These stem from the desires of the self which prompts man towards enmity against the truth.

Allāh *taʿālā* says: "That towards which you invite the polytheists weighs heavily on them." He also says: "Salāh is difficult for them except for those who are humble and submissive."

Just as external ailments cause difficulty in carrying out injunctions, internal ailments also make it difficult. The pure Sharīʿah has come to suppress the evil self and to remove its whisperings. The desires of the self and following the Sharīʿah are opposites. Thus, if a person perceives difficulty as regards injunctions of the Sharīʿah, it will prove the presence of desires of his self within him. The more the difficulty he perceives, the greater the presence of the desires of the self. Once the desire of the self is repulsed completely, feelings of difficulty in carrying out injunctions of the Sharīʿah will no longer remain.[1]

Note: Glory to Allāh! What an enlightening and consoling theme! It ought to be read carefully and be enjoyed thoroughly. We must make duʿā' to Allāh *taʿālā* to cure us from internal ailments so that we may enjoy internal bounties. Inspiration is from Allāh *taʿālā* alone. (compiler)

Demise

The exact date of his demise could not be ascertained. However, in his introduction to *Hadrāt al-Quds*, Mukarram Ghulām Mustafā Khān Hyderabadī writes that while Shaykh Badr ad-Dīn Sirhindī *rahimahullāh* makes mention of the khulafā', he mentions the name of Hadrat Mīr Muhammad Nuʿmān (d. 18 Safar 1058) and then writes "*quddisa sirruhu*" thereafter. This shows that this book was still being written after this date and that Shaykh Badr ad-Dīn was still alive at the time. Allāh *taʿālā* knows best.[2]

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[1] *Tajalliyyāt Rabbānī*, p. 229.
[2] *Hadrāt al-Quds*, p. 8.

Hadrat Maulānā Shāh Abul Khayr Bherwī Aʿzamī Mauʿī

Name And Lineage

His name is Maulānā Shāh Abul Khayr and his father's name is Shaykh Abū Saʿīd. One of his forefathers, Shaykh Khidr Fārūqī *rahimahullāh* left Delhi with his son, Muhammad ibn Khidr, during the Taymūrī tribulation and came to Jaunpūr. This was during the rule of Sultan Ibrāhīm Shāh Sharqī who was well-known for his piety, love for knowledge and respect for ʿulamā'.

Birth

Shāh Abul Khayr was born in 1008 A.H. is Bherā, district Aʿzamgarh (presently, district Mau), U.P. His grandfather, Shaykh Maʿrūf Thānī had named him a long time before his birth. This is how he was named: He was reading a book at the time when he received news of the birth of his son, Abū Saʿīd. While reading the book, he looked for a name for his newly-born son. Two names came before him, Abū Saʿīd and Abul Khayr. So he said: "This son's name is Abū Saʿīd, and the son who will be born to him will be named Abul Khayr."

Education And Training

Shāh Abul Khayr first studied under his father. He then travelled to several cities where he studied under various ʿulamā'. He completed the prevailing sciences in this way. During his youth he was honoured with bayʿat and khilāfat from Maulānā Sher Muhammad Burhānpūrī (d. 1082 A.H.). Maulānā Sher Muhammad ibn Hasan Husaynī Burhānpūrī was from among the famous Sufi masters. When Aurangzeb ʿĀlamgīr was still the governor of Decca, he used to keep company with the Maulānā in privacy and public, and would always take him on his journeys.

Shāh Abul Khayr's academic excellence became well-known when he was still a youngster. People from Paurab to Delhi were talking about his knowledge and virtue. He travelled to Delhi in 1036 A.H. when Shāh Jahān ascended the throne.

His Independence

Amīr al-Umarā' Nawāb Shā'istah Khān kept him at his place with absolute respect and reverence, and studied Hadīth, tafsīr and tasawwuf under him. Shāh Jahān also treated him with reverence. He requested him through Nawāb Shā'istah Khān to accept a royal post or property, but he expressed his independence. The mother of Nawāb Shā'istah Khān was a pious woman who, despite living like royalty, used to earn a lawful sustenance through handicrafts. She wanted to present some of her money to Shāh Abul Khayr but he declined.

Shāh Abul Khayr accompanied Shāh Jahān to Sialkot on one occasion. Shāh Jahān presented something to Shāh Mīr *rahimahullāh* who was a pious personality of that place. Shāh Abul Khayr was present. Shāh Mīr declined and said: "Shāh Abul Khayr is eligible for it. He acquired knowledge after much toiling." These words had such an effect on Shāh Abul Khayr that he decided to sever his ties with royalty immediately.

Hajj

Shāh Abul Khayr decided to perform hajj and visit Madīnah in 1056 A.H. Nawāb Shā'istah Khān said to him: "My ship is leaving soon. If you permit, I will instruct the officers and workers to serve you." Shāh Abul Khayr refused saying: "You have a lot of courage in that you are asking me to adopt these people as means when I am proceeding to the House of my Beloved [Allāh]."

On this trip, Shāh Abul Khayr wrote a book titled *Sher Wa Shukr* in the Persian language. It has four chapters in which he writes the history of the Haramayn Sharīfayn, the rites and rules of hajj and ziyārat, and his ancestral history. This is probably the first book on this subject at the time.

Shāh Abul Khayr remained in the Haramayn Sharīfayn for some time after the hajj and acquired the blessings of the ʿulamā' and Sufi masters of the two cities. On his return to Bherā, he severed all ties and went into solitude.

Shāh Abul Khayr had three wives one after the other. The first was the daughter of Shaykh ʿAbd al-Qādir Charyākotī from whom Shāh Ismāʿīl *rahimahullāh* was born. His second wife was the sister of Mullā Mahmūd Jaunpūrī. The third wife was the daughter of Shaykh Mahmūd Qurayshī Bā'isī Mubārakpūrī. The latter two did not bear him any children.

Demise

He passed away on 12 Shawwāl 1059 A.H. His son, Shāh Ismāʿīl, buried him on the western bank of the Tonis River in Bherā, Muhammad Ābād, district Aʿzamgarh. May Allāh *taʿālā* illuminate his resting place.[1]

His great grandson is Mahbūb ar-Rahmān Hadrat Maulānā Shāh Abul Ghauth Garam Dīwān (d. 1178 A.H.) from whose teachings the people of Paurab benefited tremendously. Allāh willing, details about him will be given in the next volume.

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[1] *Diyār Paurab Ke 'Ilm Wa 'Ulamā'*, p. 431.

Hadrat Sayyid Jalāl Maqsūd ʿĀlam Bukhārī Gujarati

Name And Lineage

His name is Sayyid Jalāl Maqsūd ʿĀlam, Takhallus Ridā, and his father's name is Sayyid Muhammad Maqbūl ʿĀlam.

Birth

He was born on 15 Jumādā ath-Thāniyah 1003 A.H. in Ahmadābād, Gujarat.

Education And Training

He memorized the Qur'ān at the age of 12 and completed the rational and traditional texts under Maulānā Husayn Sīstānī *rahimahullāh*. He completed the remaining sciences and arts under Maulānā Shaykh ʿAbd al-ʿAzīz *rahimahullāh* and qualified under him. He studied the books on Sufism under his father and acquired the mysteries and meanings from him. He was a true deputy and righteous son of his father. He was always obedient to him. He never did anything against his father's wishes.

Note: The fruit of this obedience is that he reached great heights. Inspiration is from Allāh *taʿālā* alone. (compiler)

Character

He was of sound disposition and good character. He was forbearing and pious. He was unique as regards his writing and speaking, and matchless in his honour and dignity. He chose to work under Shāh Jahān, the king of India, on the basis of obedience to people of authority and with a view to conveying benefit to Allāh's creation. Shāh Jahān valued him and appointed him to high positions. He was put in charge of Punjab and based in Lahore. He carried out his duties with absolute trustworthiness and integrity. He bore in

mind Allāh's order of establishing justice and the doing of good. He appeared to live a life of pomp and glory, but remained on the ways of his forefathers internally. He strove in spiritual practices and acts of worship. He used to perform the tahajjud salāh and then occupy himself in supplicating to Allāh *ta'ālā* and beseeching Him. He used to say: "O Allāh! Guide me towards justice and equity, and keep me away from injustice and tyranny."

His Rank

The author of *Mir'āt Ahmadī* writes that he went to Akbarābād in 1047 A.H. to meet Shāh Jahān. The latter received him warmly and with respect. He departed after a few days. When he was departing, the king gave him 10 000 rupees, a turban and a shawl. He also gave him 600 gold coins which he was to distribute among the Sufi masters of Ahmadābād in Gujarat. Shāh Jahān then called him to Agra in the same year and gave him 500 gold coins and 5 000 rupees, and sent him back to Gujarat. The king used to accord a lot of respect to him, and used to say: "This pious man is worthy of companionship." The king used to listen to his intercessions. It was through his intercession that Mirzā 'Īsā Khān Turkhān was put in charge of Gujarat, and his son, Muhammad Sālih, was appointed to a governmental post. Shāh Jahān summoned him to Agra again in 1052 A.H., gave him 5 000 rupees and included him among his close associates. He was appointed to the post of chief judge in 1054 A.H. He possessed great organizational skills. By virtue of his excellent service, he was appointed to the post of "Shash Hazārī" with an additional 500 cavalry in 1055 A.H.

Note: This was the worldly reward for his justice, equity, obedience and submission. As for the gifts and bounties which Allāh *ta'ālā* will confer on him [in the

Hereafter] are beyong imagination. This is Allāh's treatment of anyone who opens the door to His worship and submission. Allāh *taʿālā* is most generous and munificent – He opens thousands of doors of goodness to the person. Allāh *taʿālā* says in this regard: "The recompense for absolute obedience is nothing but absolute affection." (compiler)

Demise

He passed away on 20 Rabīʿ ath-Thānī 1059 A.H. in Lahore. He was buried temporarily there for a few days. About 7-10 days later, his two sons, Sayyid Mūsā and Sayyid ʿAlī, were conferred with royal attention by being transferred to Gujarat. They transferred their father's bier from Lahore to Gujarat. He was buried in Rasūl Ābād, Ahmadābād, near the grave of one of his forefathers. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 224.

Hadrat Mīr Muhammad Nuʿmān Badkhashī Akbarābādī

Name And Lineage

His name is Muhammad Nuʿmān, and his father's name is Sayyid Shams ad-Dīn Yahyā, also known as Mīr Buzurg. Hadrat Mīr Muhammad Nuʿmān *rahimahullāh* is considered to be from among the most noteworthy khulafā' of Hadrat Mujaddid Alf Thānī *rahimahullāh*.

Birth

He was born in 977 A.H. in Badkhashā. Before his birth, his father saw Hadrat Imām Abū Hanīfah *rahimahullāh* in a dream in which he gave him the glad tiding of the birth of a son, stated that he would be a very righteous person, and conferred his name [Nuʿmān] to him. Subsequently, this is the name which is father gave to him.

Spiritual Training

He was desirous of treading the path of Sufism from the beginning, and was generally concerned about it. During his youth, he pledged bayʿat at the hands of Hadrat ʿUbaydullāh Balkhī ʿIshqī *rahimahullāh*. When he came to India, he went to meet several ʿulamā' and Sufi masters with a view to looking for an erudite shaykh. Finally he reached the court of Hadrat Khwājah Bāqī Billāh *quddisa sirruhu* and remained attached to his order.

His family was with him. Hadrat Khwājah made arrangements for his stay. He had no means of income, so he lived a life of abject poverty. Hadrat Khwājah used to see to him and join him in his condition. On one occasion, a ruler asked Hadrat Khwājah for a list of his associates who were residing in his khānqāh and living a life of poverty. The purpose of asking for this

list was so that he [the ruler] could provide them with a daily stipend. Hadrat Khwājah gave the names of all his associates but not of Mīr Muhammad Nuʿmān although he had the largest family and was most in need. When Hadrat Khwājah was asked the reason, he said: "Mīr Muhammad Nuʿmān is a part of my body."

When Mīr Muhammad Nuʿmān heard of this special rank, he said: "I began dancing and began having hopes in you."

Despite his poverty and dire condition, Hadrat Mīr Sāhib was always happy and jovial. It seemed as though he did not have feelings of regret and comfort. He considered hardships to be comforts and faced them with open arms.

Note: This is always the condition of the Ahlullāh. They gladly accept the pain which comes to them from their Friend [Allāh]. Hadrat Murshidī Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh* describes this condition in the following couplet:

> The calamity which comes from the Friend is most certainly not a calamity; it is His affection.

Bond With Hadrat Mujaddid Sāhib

When Hadrat Khwājah passed on his programme of instruction and induction to Hadrat Mujaddid Alf Thānī *rahimahullāh*, he instructed Hadrat Mīr Sāhib to go to Hadrat Mujaddid Sāhib. He replied: "It was this servant's wish not to be in need of anyone apart from Hadrat."

Hadrat Khwājah said with affection: "Miyā Shaykh Ahmad is that sun in whose light thousands of stars like us are lost."

Hadrat Mīr Muhammad Nuʿmān *rahimahullāh* then attached himself to Hadrat Mujaddid Sāhib with full

faith and conviction in him. However, Hadrat Mujaddid Sāhib instructed him to remain in the service of Hadrat Khwājah. When the latter passed away, Hadrat Mīr Muhammad requested Hadrat Mujaddid Sāhib for additional attention, and wrote to him thus:

> I have no other means to beg of you except from the fact that I am from the progeny of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

This note opened the doors of attention of Hadrat Mujaddid Sāhib and Hadrat Mīr Muhammad eventually became one of his most beloved khulafā'.

Note: The doors of Allāh's grace and affection are most certainly opened in this way. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills. (compiler)

Hadrat Mujaddid Sāhib's attachment to him can be gauged from the fact that the title of the third volume of the *Maktūbāt* contains his name. He then sent him to Decca to teach the Tarīqah and to rectify Allāh's creation.

The *Maktūbāt* contain several letters addressed to him. Intricate points of Sufism have been solved in these letters. The lofty capabilities of the addressee [Hadrat Mīr Muhammad Nuʿmān] can be ascertained from this.

After Hadrat Mujaddid Sāhib's demise, the latter's sons maintained a deep bond with Hadrat Mīr Sāhib. Most of the letters in *Maktūbāt Khwājah Muhammad Maʿsūm* bear the name of Hadrat Mīr Sāhib. His lofty magnanimity and perfect enthusiasm can be gauged from the following:

> There was a time when I hoped to acquire a certain rank. While I was hoping for it, I fell from the terrace of the Jāmiʿ Musjid of Burhānpūr at night and broke my hand. The

> moment I fell, that rank was exposed to me. Thus, instead of complaining over the fall, I experienced joy and distributed sweetmeats to people as an expression of my happiness.[1]

In The Court of Hadrat Mujaddid Sāhib

Hadrat Mīr Sāhib's presentation in the court of Hadrat Mujaddid Sāhib is quoted from *Hadrāt al-Quds*:

He used to relate: I saw a dream in which I journeyed and presented myself before Hadrat Mujaddid Sāhib. I was wandering about in his high court when he appeared from his house and saw me standing in a submissive manner at his door with my head lowered. He was very pleased, focussed his attention on me and took me to his side. He then said: "Mīr Sāhib is overcome by the heat on account of his journey. Bring him some sugar drink." The drink was brought in a cup. Hadrat Mujaddid Sāhib then addressed me: "Drink this entire cup and do not give even a drop to anyone." I drank it all. Hadrat then turned in the direction of the qiblah, raised his hands in supplication and said: "O Allāh! Confer that special affinity of Rasūlullāh *sallallāhu 'alayhi wa sallam* to Mīr Sāhib." Hadrat then passed his hands over his face. He raised his hands once again and said: "O Allāh! Confer that special affinity of mine to Mīr Sāhib as well."

When I got up from this dream, I related it to Hadrat and requested him to interpret it. He did not give any reply. I then left his assembly. He wrote the following letter after some time:

My associates were sitting one day after the fajr salāh. I don't know whether it was wittingly or unwittingly – but my attention went towards you. Efforts were made to get rid of the effects which I could see. I also tried to

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[1] *'Ulamā'-e-Hind Kā Shāndār Mādī*, vol. 1, p. 291.

move away the darkness and turbidity which was being experienced. This continued until the crescent of your perfection turned into a full moon, and whatever sun of guidance which was placed in you was reflected in that full moon. I became expectant of that perfection, but this could only be achieved if the utensil becomes large and one can acquire something according to one's extent. The physical form of this condition remained for quite some time until that conviction which is an affirmation of genuine truthfulness was acquired. All praise is due to Allāh *taʿālā* for that. The acquisition of this wealth is an interpretation of your dream which you had seen and for whose interpretation you were over-enthusiastic. It is a great favour of Allāh *taʿālā* that this debt of yours has been paid and the promise has been fulfilled. It is now hoped that your completion will be realized through this perfection, and the forests and deserts of that region will be illuminated by your presence.

Hadrat Mujaddid Sāhib *rahimahullāh* loved Hadrat Mīr Sāhib the most from among his associates and companions. This is why his popularity and acceptance were known not only in India but in a quarter of the world.

Hadrat Mujaddid Sāhib's Letter

On the virtue of salāh and its special excellences

All praise is due to Allāh *taʿālā* and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

My dear and respected one. It should be clear that from the five pillars of Islam, salāh is the second and most comprehensive act of worship. Due to its comprehensive nature, salāh is like the sum total of all acts of worship. Salāh surpasses all acts of worship which take a person close to Allāh *taʿālā*. The treasure of beholding Allāh *taʿālā* which was conferred to

Rasūlullāh *sallallāhu ʿalayhi wa sallam* on the night of Miʿrāj in Paradise was then given to him in accordance with the rules of this world in salāh.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The closest a person is to Allāh *taʿālā* is when he is in salāh." Those who emulate Rasūlullāh *sallallāhu ʿalayhi wa sallam* in totality in this world receive a full share of this treasure in salāh. This notwithstanding the fact that they do not behold Allāh *taʿālā* because this is not possible in this world. Salāh is a joy to the grief-stricken hearts and a comfort to the sick. Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to say:

أَرِحْنِيْ يَا بِلَالُ

O Bilāl! Provide me with the means of comfort by calling out the adhān.

He also used to say:

قُرَّةُ عَيْنِيْ فِي الصَّلٰوةِ

The delight of my eyes is in salāh.

Whatever feelings and emotions, knowledge and sciences, conditions and stations, effulgence and hues, restlessness and consolations, pleasant and unpleasant manifestations, colourful and uncoloured expositions experienced outside salāh and displayed without the reality of salāh – the reality of all these is nothing more than a shadow. In fact, they are products of one's imagination and premises.

At the time when the performer of salāh who is aware of the reality of salāh is performing his salāh, he leaves this world and enters the world beyond. At such a time, he certainly acquires a portion of that treasure which is reserved for the Hereafter. He absorbs from the original [Allāh] without any shadow. This is because the world

is confined to a shadow of excellences, while what is beyond the shadow is connected to the Hereafter. This treasure is specifically for this ummat because it is honoured by it by virtue of following Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

O Allāh! Give on our behalf that reward to Rasūlullāh *sallallāhu ʿalayhi wa sallam* which he deserves, and give him the best of the rewards which his ummat receives. Reward all the Prophets because they all invited Your servants towards You, and steered them towards You.

Those Sufis who were not apprised of the reality of salāh and not taught the special excellences of salāh searched for treatments for their ailments in things apart from salāh. They tried to realize their wishes by attaching themselves to things other than salāh.[1]

The Loftiness of Hadrat Mujaddid Sāhib's Rank

Hadrat Mīr Sāhib used to say: When I was in the service of Hadrat Khwājah Bāqī Billāh *quddisa sirruhu*, he said to all his murīds: "You must go to Hadrat Mujaddid and practise dhikr as he instructs you. You must not show reverence to me in his presence. In fact, do not even focus on me." He also encouraged me to go to Hadrat Mujaddid Sāhib. However, when he gauged that I do not want to go, he said: "Miyā Shaykh Ahmad is a sun before which thousands of stars like us are lost. There are very few like him even from among the senior Auliyā' of the past."

Hadrat Mīr Sāhib used to say: "Hadrat Mujaddid Sāhib lived for many years after this statement of Hadrat Khwājah Bāqī Billāh. Allāh *taʿālā* alone knows how

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[1] *Tajalliyyāt Rabbānī*, vol. 1, p. 192.

much higher his [Hadrat Mujaddid Sāhib's] rank must have increased."[1]

In The Court of King Jahāngīr

Hadrat Mīr Sāhib had so many murīds that some of his enemies conveyed a message to the king (Jahāngīr) saying: There is a dervish on the border of your country, in a city called Burhānpūr by the name of Hadrat Mīr. He has 100 000 Uzbek murīds who are mounted on horses." The king, fearing that this could lead to a rebellion against him, summoned Hadrat Mīr Sāhib from Burhānpūr. He asked him: "Why do you call yourself Hadrat Mīr?" He replied: "I am a Sayyid, and a Sayyid is referred to as Mīr. However, I do not like to call myself Hadrat. You must stop the people from giving me this title." The king asked: "Do you have 100 000 murīds?" Hadrat Mīr laughed when he heard this. The king turned to all who were present and said: "Look! I am talking to him and he is laughing. Just look at his pride!" Marhūm Mahābat Khān was present. He said in a manner which seemed as if he was agreeing with the king: "His shaykh has appointed khulafā' over different regions. He has been allocated to Burhānpūr and he enjoys so much of authority there that the masses cannot gain access to him." The king realized that Mahābat Khān was also his enemy, so he said to him: "I hand over this dervish to you." Mahābat Khān took Hadrat Mīr Sāhib to his house, accorded utmost respect to him, served him and organized various invitations for him. Subsequently, his murīds and other people began visiting him in droves and started presenting him with gifts. When the king heard about this, he objected to Mahābat Khān. The latter replied: "May the king have a long life. This dervish performs the five salāhs and does not do anything else." The king

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[1] *Hadrāt al-Quds*, p. 282.

said: "Very well, we release him but he must not go to Burhānpūr. He must settle down in the capital, Akbarābād (Agra)." Hadrat Mīr Sāhib accepted this offer and settled down in Akbarābād. He then occupied himself in guiding and instructing the seekers.

Demise

He passed away on 18 Safar 1060 A.H. in Agra and was buried there. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *ʿUlamā'-e-Hind Kā Shāndār Mādī*, vol. 1, p. 291.

Hadrat Mullā Khwājah Bihārī Lāhorī

Name And Birth

Mullā Khwājah Lāhorī was born in Hājī Pūr, Bihar, and grew up there.

Education And Training

He was a scholar of jurisprudence, Hadīth, tafsīr and the mysteries behind rulings. He acquired as much knowledge as he could in his city. He then journeyed to Kaurah Jahān Ābād district Fatah Pūr, U.P., remained in the company of Hadrat Shaykh Jamāl al-Auliyā' Kaurwī *rahimahullāh*, and studied the prescribed texts under him. He then proceeded to Lahore and studied a few sciences of the Sharīʿah under Shaykh Muhammad Fādil Lāhorī *rahimahullāh*, and knowledge of the Tarīqah under Shaykh Muhammad Mīr Lāhorī *rahimahullāh*. He remained for a long time in the latter's company until he himself became a Sufi master. He enjoyed wide acceptance after his shaykh. He led a very content life, was extremely pious and religious, and used to engage in a lot of spiritual exercises. He would not accept gifts.[1]

Contentment

King Shāh Jahān came to visit him on one occasion. The moment he heard of his arrival, he disappeared from his house. The king waited for him. When he did not arrive, the king left with the following message:

> He does not have the ability to host a guest,
> and he leaves the house in the responsibility
> of the guest.

When Mullā Sāhib received this message, he said: "I disappeared intentionally. If not, ordinary people would not even leave the hair of my beard." The king held a

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[1] Translation of *Nuzhatul Khawātir*, vol. 5, p. 532.

general assembly the next day. Mullā Sāhib also attended. When the king learnt of this, he got up and went personally to Mullā Sāhib and spoke to him in privacy for a long time.[1]

Demise

He passed away in 1060 A.H./1650 in Lahore and was buried there. May Allāh *ta'ālā* illuminate his resting place.[2]

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[1] *Tadhkirah al-'Ulamā' wa al-Mashā'ikh*, p. 35.
[2] *Tadhkirah 'Ulamā' Bihār*, vol. 1, p. 86.

Hadrat Ustādh al-Mulk Muhammad Afdal Jaunpūrī

Name And Lineage

His name is Muhammad Afdal and his titles are Ustādh al-Mulk and Ustād al-'Ulamā'. His lineage is as follows: Muhammad Afdal ibn Shaykh Hamzah ibn Shaykh Farīd ad-Dīn ibn Shaykh Bahā' ad-Dīn 'Uthmānī. He is from the progeny of Shaykh 'Uthmān Hārūnī.

Birth

He was born in the famous and historical U.P. region of Radaulī on 16 Ramadān 977 A.H. during the era of Jalāl ad-Dīn Akbar. His father had become fed up with the upheavals of time so he left the town of his forefathers, Damāwind, came to India and settled down in Radaulī.

Shaykh Hamzah was a man of knowledge so he was looked up to with respect and dignity. His knowledge and virtue were acknowledged through his appointment to the position of judge.

Education And Training

Hadrat Muhammad Afdal was born in the granary of knowledge and virtue. His father distinguished himself in the town as a scholar, jurist and muftī. There was much comfort in the home. This had a great effect in the upbringing of Hadrat Muhammad Afdal.

He commenced his elementary education at home under his father's supervision. He developed proficiency in several sciences within a short period of time. He then went to Delhi to further his studies and joined the classes of Shaykh Husayn 'Umrī *rahimahullāh*. On completing his studies here, he joined the classes of Mullā Abū Hanīfah, the student of Hakīm Gīlānī *rahimahullāh*. He studied the six major Hadīth collections and other books of Hadīth and

received his qualification certificate. It is gauged from *ath-Thaqāfah al-Islāmīyyah fī al-Hind* that he also went to Lahore for Hadīth studies.

From Radaulī to Jaunpūr

After completing his studies and acquiring mastery of the prevailing sciences, he and his brother, Sultan Mahmūd ʿUthmānī, left Radaulī and settled down in Jaunpūr.

Character And Habits

Hadrat Muhammad Afdal had a very humble disposition causing him to severely dislike taking any type of service from anyone. He used to carry out all his tasks on his own to the extent of lighting the lamp in the room on his own and carrying his books from his room by himself.

He used to abstain from going to the wealthy and rulers. He never went to any of them for the fulfilment of his needs even though they considered it an honour to serve him. However, he did not hesitate to go to them for the fulfilment of the needs of students and Sufis.[1]

Sufism

The historian, Qādī At-har Sāhib Mubārakpūrī writes in *Diyār Paurab Mei ʿIlm Wa ʿUlamā'*:

In addition to being a distinguished scholar of the external sciences, Mullā Muhammad Afdal was an enlightened Sufi. He was affiliated to Shaykh ʿAbd al-Quddūs Qalandar Shattārī Nizāmābādī *rahimahullāh* (d. 1053 A.H.) who was well-known by the titles Shaykh Qudn and Qutb Siddīq. The latter was the shaykh and mentor of Mīr ʿAlī ʿĀshiqān Sarā'imīrī (d. 950 A.H.) and Shaykh Dīwān ʿAbd ar-Rashīd (d. 1083 A.H.). He acquired the Shattārī way directly from its founder,

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[1] *Maqālāt Habīb*, vol. 3, p. 372.

Shaykh ʿAbdullāh ibn Husām ad-Dīn Khurāsānī *rahimahullāh*.

Mullā Muhammad Afdal spent his entire life teaching and lecturing. His virtue was well-known far and wide. The ʿulamāʾ of Jaunpūr derived special benefit from him. This was during the rule of Jahāngīr. Seniors of Jaunpūr informed the king of the popularity, knowledge and virtue of Mullā Muhammad Afdal. The king gave him the title Ustādh al-Mulk, handed over the royal madrasah of Jaunpūr to him, and gave him its title deed. However, Mullā Muhammad Afdal excused himself and rather devoted himself to teaching after placing all his trust in Allāh *taʿālā*.

He had many senior ʿulamāʾ, scholars and Sufi masters as his students. However, there were two students of whom he was particularly proud. He used to say that after ʿAllāmah Taftāzānī *rahimahullāh* and ʿAllāmah Jurjānī *rahimahullāh*, two scholars of the same calibre were not to be found at the same time in the same city. The two were Mullā Mahmūd Fārūqī Jaunpūrī (d. 1062 A.H.) and Shaykh ʿAbd ar-Rashīd.

Demise

He passed away on 13 Rabīʿ ath-Thānī 1062 A.H. His grave is in Muhallah Sipāh Shehr, Jaunpūr. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Diyār Paurab Mei 'Ilm Wa 'Ulamā'*, p. 307.

Hadrat 'Allāmah Shaykh Mullā Mahmūd Fārūqī Jaunpūrī

(author of *Shams Bāzighah*)

Name And Lineage

His name is Mullā Mahmūd and his father's name is Muhammad. His lineage goes up to Hadrat 'Umar Fārūq *radiyallāhu 'anhu*. One of his forefathers, Hadrat Khidr and his son, Shaykh Muhammad, left Delhi and settled down in Jaunpūr.

Birth

Mullā Sāhib was born in Ramadān 1015 A.H. This was the second year of Sultan Nūr ad-Dīn Jahāngīr's rule.[1]

Education

We could find only two or three names of Mullā Sāhib's teachers. One was his maternal grandfather, Shaykh Shāh Muhammad *rahimahullāh*. The other was Ustādh al-Mulk Muhammad Afdal *rahimahullāh*. The third was Mullā Shams Nūr Barūnwī *rahimahullāh*. After completing the Qur'ān in his maternal grandfather's house, he commenced studying grammar, etymology and literature under him. He was brought up by his maternal grandfather and studied the prescribed texts under him. Mullā Sāhib possessed Allāh-bestowed intelligence and sharpness from a tender age. He became extremely famous during his student days to the extent that senior 'ulamā' used to be cautious about discussing academic matters with him.

Academic Excellences

Mullā Sāhib enjoyed a distinguished position in most of the rational and traditional sciences. No Arab or non-Arab could equal him as regards his

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[1] *Diyār Paurab Mei 'Ilm Wa 'Ulamā'*, p.307.

comprehensiveness in the various sciences and arts, especially in the fields of logic and literature. He was a Mīr Sayyid Sharīf Jurjānī, Shaykh ʿAbd al-Qādir Jurjānī, Rāzī, Dawwānī, Sukkākī and Taftāzānī – altogether – in these two fields. In fact, people go to the extent of saying that after the arrival of Islam in India, no scholar like Mullā Mahmūd was born in the fields of philosophy and logic. If a person wants to gauge his academic excellences and has an interest in literature and rhetoric together with philosophy and logic, then he ought to study Mullā Sāhib's two books, viz. *Shams Bāzighah* and *Farā'id*. None of his contemporaries had the courage to point a finger at any text of any of his written works.

Scholars Praise Him

Maulānā Shāh Abul Khayr Fārūqī (d. 1059) was a contemporary, relative, family member and lived in the same city as Mullā Muhammad. He writes in *Sher Wa Shakr* with reference to Mullā Muhammad:

> Allāh *taʿālā* blessed Shaykh Muhammad with a son who is unique among the creation, and a sun as regards his noble characteristics. A separate book is needed to provide a short biography of this son. In short, he was a great imām, an honourable scholar, one who combined many excellent qualities, a sun of the East and West, a glittering lamp of the pure religion, a copious ocean of factual sciences, a minaret of guidance, a distinguished scholar who was looked up to, an ʿālim who was embedded with resoluteness, and the pride of the Dīn of Islam. He was Shaykh Mahmūd ibn Muhammad. May Allāh *taʿālā* maintain his shadow over the seekers of blessings.

Mullā Sāhib's academic, religious and moral make up is fully reflected in the above statement.

Maulānā Ghulām 'Alī Āzād Bulgrāmī writes in a very affectionate and faithful tone in his *Sub-hatul Marjān*:

> He was matchless…Undoubtedly, there are two Fārūqī's whose example cannot be found in India. One is Shaykh Ahmad Sirhindī Mujaddid Alf Thānī *rahimahullāh* in the science of spirituality, and the other is Mullā Mahmūd in the logical and literary sciences.

He makes mention of Mullā Sāhib in *Ma'āthir al-Kirām* as follows:

> He was a master in the rational and traditional sciences, especially in the field of logic. He was at the head of distinguished scholars and was looked up to by the masses.

Maulānā Khayr ad-Dīn Muhammad Jaunpūrī *rahimahullāh* quotes the above text of *Ma'āthir al-Kirām* in his *Tadhkirah al-'Ulamā'* and then expresses his faith and confidence in Hadrat Mullā Sāhib in the fields of logic and literature. The author of *Tajallī Nūr* also quotes the above text of *Ma'āthir al-Kirām* and writes:

> Popularity about his merits echoed in the four corners of India. No person like him in the fields of philosophy and logic was born ever since the foundation of Islam was laid in India. The author of *Sub-hatul Marjān* writes that Mullā Mahmūd was not a source of pride for his teacher alone, but for all the logicians and wise men of the past. He was the king of the land of logic, and there was no one to equal him in philosophy. The scholars cannot find anyone like him in

> India. No scholar in the seven continents could twist his control over knowledge.

The combiner of the rational and traditional sciences, Maulānā ʿAbd al-Hayy Firangī Mahallī *rahimahullāh* (d. 1304 A.H.) writes:

هو العلامة في عصره، الفهامة في دهره، محقق العلوم الحكمية، مدقق العلوم العقلية، مولانا محمود الجونفوري.

He is the most erudite scholar of his era, the most intelligent one of his time, an investigator of the sciences of logic, and an investigator of the rational sciences. He is Maulānā Mahmūd Jaunpūrī.

Noble Characteristics

Mullā Mahmūd was from among those great personalities of the Paurab region who enjoyed the special attention of Shāh Jahān and his ministers and dignitaries. Shāh Jahān, Prince Muhammad Shujāʿ, Āsif Khān, Shāʾistah Khān, Saʿdullāh Khān and others were from among his adherents. In addition to special lands and gifts which he received from time to time, Mullā Sāhib enjoyed a lofty position in the sight of the king. He used to lead a carefree life, but continued teaching and lecturing. He used to lecture in the royal madrasah of Jaunpūr, and lived an affluent life.

In The Service of Hadrat Miyā Mīr Lāhorī

Although Mullā Sāhib excelled in logic, philosophy, literature and Arabic, he also had a large share of family treasure, spirituality and mysticism. He received the qualities of Allāh consciousness, Sufism, Allāh-recognition, asceticism and piety from his paternal and maternal sides. His external sciences had moved him away from the khānqāh and conveyed him to the madrasah and the royal court. However, when the chemical gaze of a man of Allāh fell on him, it caused

his spiritual conditions to come forth. The story behind this is as follows:

Shāh Jahān went to Lahore on one occasion. Mullā Mahmūd *rahimahullāh* and Mullā ʿAbd al-Hakīm Siyālkotī (d. 1067 A.H.) were with him in the procession. All three went to meet Miyā Mīr Lāhorī *rahimahullāh* but the latter – who was the king of the land of poverty and independence – did not give any attention to them. The king of this world [Shāh Jahān] was quite offended. The two kings of the world of knowledge addressed Miyā Mīr in a very academic way. They said: "What is the reason behind not according any attention to ʿulamā'?" Mīr Sāhib did not give any reply. He brought his blanket from inside, laid it down, sat down respectfully on it, seated the two scholars on it, and said: "I am an ignorant person. By the will of Allāh, you two are scholars. Explain the meaning of this couplet to me:

> May that person not enjoy this despicable world – the one who destroys his Dīn for the sake of this world.

No sooner he heard this couplet, Mullā ʿAbd al-Hakīm burst out crying. Mullā Mahmūd was so affected by it that he immediately gave up his life with the royalty, went to Jaunpūr and spent the rest of his life teaching and writing. However, royal gifts continued coming to him.

Sufism

During the days when Mullā Mahmūd severed ties with the royalty and occupied himself teaching in Jaunpūr, and Hadrat Miyā Mīr's warning had created a focus in his life; he received an order from the king to go to Bengal to teach the prince, Muhammad Shujāʿ. It was through the power of Allāh *taʿālā* that even in this condition, Mullā Sāhib received the treasure of

asceticism and piety. Ten years before his demise, he acquired the teachings of the Tarīqah from Shaykh Niʿmatullāh ibn ʿAtā'ullāh Fīrozpūrī (d. 1072 A.H.) in Bengal. Subsequently, the original spiritual colour of his two lineages [maternal and paternal] came to the fore and, together with teaching and writing, he began occupying himself in dhikr, spiritual practices and acts of worship.

Demise

He passed away on 9 Rabīʿ al-Awwal 1062 A.H. and was buried in Chāchakpūr, Jaunpūr. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Diyār Paurab Mei 'Ilm Aur 'Ulamā'*, p. 334.

Hadrat Maulānā ʿAtā'ullāh Ghauswī Aʿzamī Mau'ī

Name And Lineage

His name is ʿAtā'ullāh and his father's name is Qādī Habībullāh. His lineage goes up to Sayyidunā ʿUthmān ibn ʿAffān *radiyallāhu ʿanhu*. He is also attributed to Asfahān and known as Asfahānī. We learn from this that his forefathers left the Arab lands for Asfahān and then someone from his forefathers came to India and settled down here. Who this forefather was and when he came is not mentioned by the historians and biographers. His father was most probably appointed as a judge in Ghausī, district Mau from 937 A.H. to 963 A.H. and had pledged bayʿat to Mīr ʿAlī ʿĀshiqān Sarā'imīrī.

Birth

He was born in Ghausī, district Aʿzamgarh (present day district Mau) and grew up there.

Education And Training

He studied under the famous scholar of his time, Mullā Mahmūd Bherwī Jaunpūrī *rahimahullāh* and other contemporary ʿulamā'. He remained in the company of Shāh ʿAbd al-Quddūs Jaunpūrī *rahimahullāh* and became his khalīfah. *Intisāh ʿAn Dhikr Ahl as-Salāh* states that from among the khulafā' of Shāh ʿAbd al-Quddūs Jaunpūrī there is one Dīwān ʿAbd ar-Rashīd Jaunpūrī, and the other is Qudwatul ʿUlamā' ʿUmdatul ʿUrafā' Shaykh ʿAtā'ullāh who is the father of Maulwī Ghulām Naqshband who in turn is the deputy of Shaykh Husām ad-Dīn Mānikpūrī.

Merits And Virtues

Shaykh ʿAtā'ullāh was a leader of the ʿulamā' and the choicest ones among the Sufis as regards his knowledge and cognition. Like his father, he was an

expert in jurisprudence, the principles of jurisprudence, scholastic theology, literature, Arabic and other subjects. He distinguished himself in his piety and religiosity.

Departure to Lucknow

The spiritual pull eventually conveyed him to Hadrat Shaykh Pīr Muhammad Jaunpūrī Lucknowī in Lucknow. He left Ghausī and settled down in Lucknow.

Demise

He passed away on 5 Rabīʿ ath-Thānī 1063 A.H. in Lucknow and was buried there. May Allāh *taʿālā* shower His mercy on him. Shaykh Ghulām Naqshband (d. 1126 A.H.) is from his progeny. Allāh willing, details about him will be provided under the personalities of the 12th century.[1]

[1] *Diyār Paurab Mei ʿIlm Aur ʿUlamāʾ*, p. 402.

Hadrat Shaykh Nāsir ad-Dīn Jhaunswī Allāhābādī

Name And Lineage

His name is Nāsir ad-Dīn, his father's name is Khwājah Kalān, and his grandfather's name is Asad al-'Ulamā' Shaykh Nasīr ad-Dīn.

Education And Training

Shaykh Nāsir ad-Dīn was considered among the senior Chishtī masters of his time. He spent his childhood days under the tutelage of his father's cousin and khalīfah, Shaykh Tāj ad-Dīn Jhaunswī *rahimahullāh*. He then came to Benāres where he studied Arabic grammar and etymology under Hadrat Shāh Tayyib Benārsī *rahimahullāh*. He proceeded to Jaunpūr for higher studies and completed his studies in jurisprudence, principles of jurisprudence and rhetoric under the distinguished scholars of the city. He then went to Mānikpūr, Partābgarh to study Hadīth and tafsīr. He was proficient in most of the prevailing sciences.

Bay'at And Khilāfat

After completing his formal studies, he remained in the company of his father, Khwājah Kalān, and Shaykh Tāj ad-Dīn and derived their blessings and teachings for a long time. He then joined the circle of Hadrat Shāh Tayyib Benārasī in Benāres. He remained in his company, traversed the stations of Sufism and received khilāfat from him. He also received khilāfat and permission from Shaykh Tāj ad-Dīn Jhaunswī *rahimahullāh*.

He immersed himself in spiritual exercises and striving. By virtue of the purity of his heart, he used to witness strange and unique things in the course of dhikr. He himself relates: "It was sometime in the beginning when

I was engaged in dhikr. I directed my attention towards my heart and found that my whole heart was embellished with the name of Allāh *taʿālā*. I was overjoyed when I observed this condition. While I was overcome by it, I thought I should go to Shāh Sāhib and inform him of this condition. As I moved to go to him, I noticed that the ground everywhere was standing out with the name of Allāh *taʿālā*."

When Shaykh Tāj ad-Dīn Jhaunswī *rahimahullāh* passed away, Shaykh Nāsir ad-Dīn took his place and became in charge of the Khānqāh Jhaunswī. He spent his entire life teaching, instructing, rectifying and propagating in line with the method of his elders.[1]

Demise

He passed away on a Friday on the 1st of Rabīʿ al-Awwal 1068 A.H. To Allāh we belong and to Him is our return. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Maqālāt Habīb*, vol. 3, p. 336.
[2] Translation of *Nuzhatul Khawāṭir*, vol. 5, p. 542.

Hadrat ʿAllāmah Sayyid Hassanjī Sūrat

Name And Lineage

His name is Sayyid Hassan and he is addressed by the title of ʿAllāmah. His father's name is Sayyid Fathullāh. His lineage goes up to Sayyidunā Hadrat ʿAlī *radiyallāhu ʿanhu*. His father emigrated from Baghdad to Ahmadābād.

Birth

He was born in 968 A.H. in Pattan. It is also said that he was born in Baghdad.

Education And Training

His elementary education commenced under his father's supervision. He then studied under several ʿulamā' and gained mastery in Arabic and Persian. He acquired proficiency in Sufism and Hadīth very quickly.

Arrival in Surat

The desire to serve Dīn brought him to India. He came to Surat with his elder brother, Sayyid Mahmūd, and began living in this city. He made Surat the centre of guidance and rectitude.

It is also said that he left Ahmadābād and came to Surat after the demise of his father. On his arrival in Surat, he lived in the khānqāh of Sayyid Abū Bakr ʿĪdrūs.

Bayʿat And Khilāfat

His statements have been collated in a book titled *Ittihād Ahsan* by Hadrat Shaykh Walī Allāh ibn Shaykh Ibrāhīm *rahimahullāh*. He pledged bayʿat at the hands of Hadrat Shaykh Maulānā Fadlullāh. The latter had left Burhānpūr and was proceeding to Makkah Muʿazzamah, so he came to Surat which was the sea-port at the time. Those who were going for hajj used to leave from the Surat harbour. The Shaykh went to

Hadrat Maulānā Fadlullāh and became his murīd. The latter then proceeded for hajj. When he returned, the Shaykh left Surat and accompanied him to Burhānpūr. He remained in the company of his shaykh and acquired the internal sciences.

It is said that he became a murīd of Hadrat Sayyid Muhammad 'Īdrūs and received khilāfat from him. He recorded his date of death when he passed away in 1030 A.H. It is also said that he received khilāfat from Hadrat Abū Bakr 'Īdrūs. He acquired spiritual blessings in the Shattārī order from Hadrat 'Ayn al-Wafā Shāh Jundullāh Burhānpūrī *rahimahullāh*. The latter was the khalīfah of Shāh Lashkar Muhammad Shattārī. In addition to this, he received the spiritual blessings of Hadrat Maulānā Shāh Muhammad Fadlullāh Burhānpūrī *rahimahullāh* – as stated above.

Spiritual Blessings

He also received the spiritual blessings of Hadrat Khwājah Dānā *rahimahullāh* and Hadrat Khwājah Muhammad. He benefited from Hadrat Shāh Wajīh ad-Dīn *rahimahullāh* and Hadrat Shāh Muhammad Ghauth Gwālyārī *rahimahullāh*.

Stay in Surat

His stay in Surat was a source of blessings for the masses and the elite. People used to come to him for the fulfilment of their needs and would leave fulfilled.

Guiding and steering people was his beloved occupation. He was always concerned about rescuing people from unbelief and polytheism. He severely opposed innovations and un-Islamic customs, and wanted to free people from these shackles.

He used to do his utmost to provide every type of comfort and ease to those who used to come to the

Surat harbour to proceed to hajj. Surat was also known as Bāb al-Makkah in those days.

Lifestyle

He led a very simple life. Contentment was his main feature. His reliance on Allāh *taʿālā* was matchless. The spiritual joy which he experienced from acts of worship and spiritual strivings resulted in a permanent smile on his lips.

Note: Glory to Allāh! What an excellent condition! Some pious elders used to experience real sweetness in their mouths at the time of engaging in dhikr. (compiler)

He considered guiding, teaching and instructing people to be a religious obligation. He felt that it was an excellent way of serving Allāh's creation. After all, showing the way to the blind results in Allāh's pleasure.

Note: In other words, people who are ignorant of Dīn are blind. Showing them the way will therefore result in rewards. (compiler)

He used to accord extreme respect to Sayyids and the children of Sayyids. He would not take any type of work from them. He also respected the Sufis and their children.

Note: Glory to Allāh! What respect! This must have earned him immense treasures. As the saying goes: "The one who is respectful has certainly profited, while the one who is disrespectful is certainly in loss."

His humility was of such a level that he never referred to himself as a Sayyid. He used to try and provide every type of ease and comfort for those who used to come to Surat to proceed for hajj. He never lagged in serving them.

Note: He used to practise on the saying: "The Tarīqah in its entirety entails serving Allāh's creation." May Allāh *taʿālā* inspire us to do the same. Āmīn. (compiler)

When the Sultan of Gujarat heard of his services, he was overjoyed and issued an order that no matter how much land he needs must be given to him. He will have full rights over the land and could use it as he pleases. When he was informed of this order of the Sultan, he excused himself and said: "Kindly excuse me. These are disputes of the world. Land, gold and silver are causes of corruption and fights. Worldly people are enamoured by these things, but then they have to suffer pain and fall into grief and sorrow. I am neither a materialist nor do these things have any value in my sight. Of what use is a plot of land to a dervish? And why should he have anything to do with the land given by the Sultan?"

After much persistence he eventually agreed to take that much of land which he demarcates, but it will not be for him but for Muslims. Subsequently, the Sultan gave that amount of land as demarcated by him. It was then placed as an endowment. He had said: "Many people will come here after me and rest here." This is exactly what happened. Hadrat Sayyid Kamāl ad-Dīn *rahimahullāh*, Hadrat Pīr Murād Shāh *rahimahullāh* and Hadrat Shaykh ʿAbdullāh Gumān Pīr *rahimahullāh* are buried in his graveyard. May Allāh *taʿālā* illuminate their resting places.

Livelihood

The time that he had left over after engaging in worship, spiritual exercises, dhikr, contemplation and other spiritual practices was spent in calligraphy. He would then suffice with whatever he earned from it. Whatever gifts he received would be distributed the same day.

Statements

1. The world is a web. The one who falls into it will fall into stress.

2. Serving Allāh's creation is a great thing provided it is done with sincerity and not with any ulterior motive.

3. When serving Allāh's creation is done with a worldly motive it is no longer a service, it is a business.

4. People are immature. They do not realize that this world is for a few days. A worldly person does not consider it to be for a few days. This is why he is always tiring himself for it and waits for many years for its acquisition.

5. This world is temporary. It is immature to attach the heart to it. The beauty and glamour of the world are temporary. It is foolish to pride over worldly authority and positions.

6. The rank of Sayyids is very high. It is obligatory to respect them and a source of Rasūlullāh's pleasure.

7. A real dervish is one who does not have any motive with anyone.

8. A dervish is one who sees to the needs of all, but does not count his favours and does not expect anything in return.

Note: Māshā Allāh! All his teachings ought to be practised. May Allāh *taʿālā* inspire us all. Āmīn. (compiler)

Demise

He passed away on 4 Dhū al-Qaʿdah 1062 A.H. He was 94 years old at the time. His grave is in Surat. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Sūfiyā' Gujarat*, p. 167.

Hadrat Shaykh Abū Turāb Mudarris Bījāpūrī

Name And Lineage

His name is Abū Turāb, his title is Sirāj al-'Ulamā', and his father's name is Abul Ma'ālī ibn Maulānā 'Alīmullāh Muhaddith. He was born and brought up in Bījāpūr.

Education And Training

After reaching the age of understanding, he began studying the prescribed texts under Ustādh al-'Ulamā' Qādī Sayyid 'Alī Mudarris and completed by the time he became a youth. He was like a copious ocean in the rational and traditional sciences. The 'ulamā' used to refer to him as Sirjāj al-'Ulamā' (the lamp of the 'ulamā'). He combined many virtues and excellences.

Teaching And Lecturing

He became occupied in teaching and lecturing and used to spend the entire day in this. He used to teach from sunrise until the time of 'asr. He used to explain to each student for a full hour. He had a clock in front of him all the time. Bearing in mind that he combined so many sciences and that every student of his used to qualify as an expert in every field, students from far and wide used to come to benefit from him. His students became famous 'ulamā'. Mullā Nizām 'Ālamgīrī was his student. This Mullā Nizām was the principal for the compilation of *Fatāwā 'Ālagīrīyyah*. When King 'Ālamgīr heard of his excellences from Mullā Nizām, he wanted to meet him but he passed away by the time the king came to Bījāpūr. The king went to his grave and prayed there. Shaykh Abū Turāb used to receive a wage from the Sultanate of 'Ādil Shāh. He was appointed to the post of teaching. He was a respected and revered personality.

Demise

He passed away in Safar 1068 A.H. and was buried next to his grandfather's – Shaykh ʿAlīmullāh Muhaddith – grave in Bījāpūr. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 59.

Hadrat ʿAllāmah Hasan ibn ʿAmmār Sharnbalālī Misrī

(author of *Nūr al-Īdāh*)

Name And Lineage

His name is Hasan, his kunnīyyat is Abul Ikhlās, his father's name is ʿAmmār, and his grandfather's name is ʿAlī.

Birth

He was born in 994 A.H. in Shibrā Balūlah in Egypt. This is why he is known as Sharnbalālī.

Education

His father brought him into the city when he was six years old. He memorized the Qur'ān and commenced his elementary education under Shaykh Muhammad Hamawī *rahimahullāh* and Shaykh ʿAbd ar-Rahmān al-Masīrī *rahimahullāh*. He studied jurisprudence under Imām ʿAbdullāh Tahrīrī *rahimahullāh* and ʿAllāmah Muhammad Muhibbī *rahimahullāh*. He benefited quite a bit from Shaykh al-Islam Nūr ad-Dīn ʿAlī ibn Ghānim Maqdisī *rahimahullāh*.

Teaching And Lecturing

He was from among the distinguished jurists and Hadīth experts of his time. He was especially well-known in the field of fatāwā. He lectured in Azhar University for some time. Sayyid as-Sanad Ahmad ibn Muhammad Hamawī *rahimahullāh*, Shaykh Shāhīn al-Amnāwī *rahimahullāh*, ʿAllāmah Ahmad ʿAjamī *rahimahullāh* and ʿAllāmah Ismāʿīl Dimishqī *rahimahullāh* and others received the *sanad* from him.

Written Works

By the will of Allāh *taʿālā*, he was also a prolific writer. Maulānā Muhammad Hanīf Gangohī *rahimahullāh* who is the author of *Zafr al-Muhassilīn* states that he wrote

47 books. He makes mention of *Nūr al-Īdāh* as well. This book is taught in our madāris with full importance. The author himself wrote two commentaries to this book. They are *Imdād al-Fattāh* and *Marāqī al-Falāh*.

Note: All praise is due to Allāh *taʿālā*, Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* taught us *Marāqī al-Falāh* in 1951 while we were students in Wasīyyatul ʿUlūm, Khānqāh Fatahpūr Tālnarjā, district Mau. We learnt many minute rulings about salāh from it. I believe that students and ʿulamā' must certainly refer to this book to learn intricate rulings. The marginal note to this book is titled *Tahtāwī ʿAlā Marāqī al-Falāh*. It is also excellent and enlightening. (compiler)

Demise

He passed away at the age of about 75 on a Friday after the ʿasr salāh on 11 Ramadān 1069 A.H. He was buried in Turbatul Mujāwirīn in Egypt. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Zafr al-Muhassilīn*, p. 274.

Shaykh Muhammad ibn Abī Saʿīd Kālpawī

Name And Lineage

His name is Muhammad and his father's name is Abū Saʿīd. He is listed among the Allāh-fearing 'ulamā'.

Birth

He was born in 1006 A.H. in Kālpī, district Kānpūr, U.P.

Short Biography

His father passed away before he could be born. He was therefore brought up in the pure lap of his pious mother. He was seven years old when Shaykh Muhammad Yūnus, a distinguished Hadīth expert, left Mānikpūr and settled down in Kālpī. He studied the prescribed texts under him until he completed the *Mutawwal* of 'Allāmah Taftāzānī. He also received a Hadīth certificate from him.

He then proceeded to Jājmau, Kānpūr and studied a few books under Maulānā 'Umar Jājmau'ī *rahimahullāh*. He then went to Kaurah Jahānābād and studied the remaining prescribed texts under Shaykh Jamāl al-Auliyā' ibn Makhdūm Kaurwī *rahimahullāh*. He also acquired the Tarīqah from him.

He returned to his hometown and continued teaching the masses for quite some time. He taught and benefited the people for ten years. He then went to Akbarābād and stayed in the company of his shaykh, Abul 'Alā' for four months. He returned to his hometown and resumed teaching for some time. He then decided to go into solitude as stated in *Diyā' Muhammadī*. Bulgrāmī states in *Ma'āthir al-Kirām* that he made fasting incumbent on himself until the rest of his life. He remained steadfast on this except for those days on which fasting is prohibited. He spent six years in this way until his end.

Written Works

He wrote several books, e.g. a tafsīr of Sūrah Yūsuf, *Irshād as-Sālikīn, Mas'alah Fanā* and so.

Demise

He passed away on 26 Shaʿbān 1071 A.H. when he was 65 years old. His grave is in Kālpī, district Kānpūr. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Nuzhatul Khawāṯir*, vol. 5, p. 440.

Hadrat Shaykh Tāj ad-Dīn Jhaunswī Allāhābādī

Name And Lineage

His name is Tāj ad-Dīn and his father's name is Shaykh Minhāj ad-Dīn. His lineage goes up to Hadrat Abū Bakr *radiyallāhu 'anhu* and he is the cousin of Hadrat Maulānā Khwājah Kalān ibn Shaykh Nasīr ad-Dīn Jhaunswī *rahimahullāh*.

Merits

Shaykh Tāj was a righteous and Allāh-fearing person. His father passed away when he was still a child. This is why Maulānā Khwājah Kalān *rahimahullāh* took him under his wing and brought him up with much love and affection. Acting under the order of his father when he was still a small child, he had become a murīd of Hadrat Sayyid Rukn ad-Dīn Abul Fath Faydullāh Zafarābādī *rahimahullāh*.

Education And Training

Shaykh Tāj completed the Qur'ān and the Persian texts by the time he reached the age of puberty. He then studied Arabic grammar and etymology under Hadrat Asad al-'Ulamā' Shaykh Nasīr ad-Dīn *rahimahullāh*. When his thirst for knowledge increased, he proceeded to Jaunpūr where he studied the remaining sciences under Shaykh Nūrullāh Ansārī Harawī *rahimahullāh*. In addition to this, Allāh *ta'ālā* had bestowed him with knowledge from His side. He was blessed with a matchless memory. The prayers of Shaykh Abul Fath Faydullāh Zafarābādī *rahimahullāh* and Maulānā Khwājah Kalān *rahimahullāh* put him in charge of the Jhaunsī Khānqāh where he was handed the task of guiding and instructing people. The town of Jhaunsī

glittered and Islam spread far and wide. Thousands of Allāh's servants benefited from him.[1]

Demise

He passed away in 1073 A.H. during the rule of ʿĀlamgīr Aurangzeb *rahimahullāh*. To Allāh we belong and to Him is our return. His grave is in Jhaunsī, Allāhābād. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Manāqib al-ʿĀrifīn*, p. 30, 65.

[2] *Tadhkirah Tayyib Benārsī*, p. 70 as mentioned in *Tārīkh Shīrāz-e-Hind Jaunpūr*.

Hadrat Maulānā Shāh Yāsīn Siddīqī Benārsī

Name And Lineage

His name is Maulānā Yāsīn, his father's name is Ahmad and his grandfather's name is Shaykh 'Abd ar-Rahīm. His lineage goes up to Hadrat Sayyidunā Abū Bakr *radiyallāhu 'anhu*.

Birth

He was born in 1020 A.H. in Jaunpūr.

Education And Training

Maulānā Yāsīn was trained and tutored by Maulānā Shāh Tayyib Benārsī since childhood. The latter brought him up as though he was his own child. Maulānā Yāsīn himself was very attached to him. He got so close to him that the masses and the elite thought that he was Shāh Tayyib's son. He commenced with the elementary books under Shāh Tayyib and progressed under him until he completed *al-Irshād* and *Kanz ad-Daqā'iq*. Maulānā Yāsīn writes about himself:

> I was never separated from him until I reached the age of fifteen. He was always concerned about me. I studied *Irshād* and *Kanz* while in his service.

He then took permission from Shāh Tayyib and proceeded to Jaunpūr. He studied the books of jurisprudence, principles of jurisprudence, logic, philosophy and grammar under Maulānā Muhammad Afdal ibn Muhammad Hamzah ibn Muhammad Sultan 'Uthmānī Jaunpūrī (d. 1062 A.H.) and 'Allāmah Muhammad Rashīd ibn Muhammad Mustafā 'Uthmānī Jaunpūrī (d. 1083 A.H.). He also received a Hadīth sanad from Muftī Nūr al-Haq Muhaddith Dehlawī (d. 1073 A.H.) who was the eldest son of Shaykh 'Abd al-Haq Muhaddith Dehlawī (d. 1052) *rahimahullāh*. During his student days in Jaunpūr it was his habit to

go to Shāh Tayyib *rahimahullāh*, spend two or three months with him, and benefit from his teachings and blessings. He would then go back to Jaunpūr. He writes in this regard:

> I would present myself before Khwājah once a year and derive blessings from him. I would remain with him for two or three months and return to Jaunpūr.

Shāh Tayyib *rahimahullāh* used to see to the Maulānā's needs and expenses. In fact, he would also send the clothes which he liked from Jaunpūr. The Maulānā also accepted Shāh Tayyib as his senior and elder. He describes Shāh Tayyib's acts of kindness and affection as follows:

> Shāh Sāhib would seat me in front of him and feed me. If I ate little, he would say to me: "What can you benefit by eating so little?" He used to emphasize on me to eat fatty and oily foods so that the brain does not become weak.

Note: Hadrat Murshidī Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* also used to emphasize on us to be concerned about our health and strength. He used to say that Dīnī work cannot be accomplished without health and strength. Obviously, if a medical practitioner instructs a person to abstain from fatty foods, it is essential for him to abstain from them. If not, he may continue eating them. (compiler)

In short Shāh Tayyib Sāhib used to do his utmost to see to the needs of Maulānā Yāsīn Sāhib. He would also instruct him to perform tahajjud and engage in dhikr. He was strict in his emphasis on tahajjud salāh. He used to stop him from optional fasts most of the time because this was not conducive to his condition. He would instruct him to confine himself to the three

fasts in the middle of the Islamic month (the 13th, 14th and 15th).

Maulānā Yāsīn Sāhib relates: I came to Hadrat in Benāres on one occasion. He asked me: "Do you wake up for tahajjud?" I replied: "I wake up occasionally." He said: "There is a lot of expansion in the tahajjud time, one must never miss it out." He would also stress the dhikr of the Asmā' Husnā – the beautiful names of Allāh *taʿālā*.

Note: This shows the importance which our elders gave to tahajjud and the Asmā' Husnā. Look at how they used to stress these on their disciples. We must adhere strictly to these practices. May Allāh *taʿālā* inspire us. Āmīn. (compiler)

Permission And Khilāfat

During the period of his studies in Jaunpūr, Maulānā Yāsīn used to come to Benāres quite often. This used to cause a lot of harm to his studies. In order to save him from further loss and to enable him to acquire more knowledge, Shāh Tayyib Sāhib sent him to Karah Mānikpūr where he studied *Tafsīr Baydāwī* and volume one of *Hidāyah* under Shaykh Jamāl al-Auliyā' Kaurah Jahānābādī (d. 1047 A.H.).

Not even two and half months had passed when Shāh Tayyib Sāhib sent a person with a letter to Maulānā Yāsīn which stated: "The moment you read this letter, you must come to Benāres without any delay." He received this letter on the 29th of Ramadān. He performed the ʿīd salāh the next day and left Karah. He was still travelling and had just reached Jhaunsī when he received news of the demise of Shāh Tayyib Sāhib. He was left grief-stricken and there was no end to his distress. He continued his journey in this condition and reached Mandwah Dīhah (Benāres) on the 10th of

Shawwāl. Many days had passed since the demise of Shāh Tayyib. This was in 1042 A.H.

Maulānā Yāsīn Sāhib was 19 years old when Shāh Tayyib Sāhib had admitted him into his spiritual lineage. This was in 1039 A.H. He had taught him to read certain forms of dhikr which he strictly adhered to. One year after the bayʿat – 1040 A.H. – he instructed him to perform iʿtikāf in the last 10 days of Ramadān. On the day of ʿīd he gave him the long robe of the Chishtī Khwājahs, and taught him certain forms of dhikr. In the same year he conferred him with khilāfat in the Qādirīyyah Suhrawardīyyah Sufī order.

After the demise of Shāh Tayyib, Maulānā Yāsīn Sāhib began acquiring spiritual teachings and Allāh-recognition from Maulānā Muhammad Rashīd ʿUthmānī Jaunpūrī. He received permission and khilāfat from him as well. He spent his entire life in Mandwah Dīhah, Benāres in the task of rectification and propagation. He used to remain immersed in worship and spiritual exercises by day and night. He would generally wake up at midnight and occupy himself in dhikr and optional salāh until fajr. Later on he became the deputy of Shāh Tayyib.

Written Work

He wrote one valuable and important work in 1054 A.H. It is titled *Manāqib al-ʿĀrifīn*. It contains details about his shaykh, Maulānā Shāh Tayyib Benārsī and the elders of his spiritual family. He also penned the biographies of latter Chishtī masters.

Demise

He went to Jhaunsī towards the end of his life and eventually passed away there on 20 Rabīʿ ath-Thānī 1076 A.H. on a Saturday night. He was buried in

Jhaunsī in the graveyard of Asad al-'Ulamā' Shaykh Nasīr ad-Dīn Jhaunswī *rahimahullāh* (d. 980 A.H.).[1]

[1] Maulānā Wasīm Ahmad Qāsmī: *Tadhkirah 'Ulamā'-e-Benāres*, p. 350.

Hadrat ʿAbd ar-Rahmān Masqī Bījāpūrī

Biography

He was born in Ahmadābād, Gujarat. During the rule of Ibrāhīm ʿĀdil Shāh, he left Gujarat and went to Bījāpūr, Decca. The people of the city benefited from his blessed company. He combined many virtues and excellent qualities. He was unique as regards his abstention, piety, spiritual striving and asceticism. He was matchless when it came to earning and consuming halāl. He used to do agricultural farming. From the grains which he harvested, he would store some for his needs and distribute the balance among the poor. It is said that Fakhr al-Yaqīn Shāhid al-Muttaqīn Shaykh Muttaqī al-Makkī al-Gujarati had asked him for one handful of grain, so he sent one handful of millet to him. A pious elder in Delhi heard of his popularity, so he came to Bījāpūr to meet him. He then remained in his company for some time and went back after benefiting quite a bit from his blessed company. He was a distinguished scholar and an erudite Sufi. He used to guide and instruct seekers and murīds.

Demise

He passed away in the beginning of Dhū al-Hijjah 1078 A.H. He was buried outside Bījāpūr at the Fath gate. He was 109 years old at the time. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 580.

Hadrat Maulānā Qādī Muhammad Husayn Jaunpūrī

Merits And Virtues

He was a resident of Jaunpūr and one of the eminent ʿulamā' of his time. *Farhatun Nāzirīn* states:

> He distinguished himself in knowledge and virtue.

He was the judge in Jaunpūr during the rule of Shāh Jahān. He was appointed as the judge in Allāhābād during the era of ʿĀlamgīr. He attended the ʿĀlamgīrī procession in the royal court in the sixth year of ʿĀlamgīr's rule. In addition to according honour to him, ʿĀlamgīr appointed him to the post of religious supervisor in the army. He continued rendering this service. *Mahbūb al-Ahbāb* states:

> The post of religious supervisor was given to him. He did his utmost to proliferate Islamic injunctions and put an end to the means of play and amusement.

Bukhtāwar Khān was a very close associate of ʿĀlamgīr. He was very much impressed by Qādī Sāhib's knowledge and piety, and used to speak highly of his knowledge, virtue, religiosity and piety before ʿĀlamgīr. In addition to the post of religious supervisor, ʿĀlamgīr appointed him to several other posts and ranks in 1079 A.H. *Ma'āthir ʿĀlamgīrī* states:

> The king first appointed him to a laudable position. Qādī Muhammad Husayn began helping and supporting more and more. The latter eventually reached great heights and departed from this world. May Allāh *taʿālā* reward him with the best of rewards.

Fatāwā ʿĀlamgīrī

By virtue of his excellent capabilities, he was appointed to join the team for the compilation of *Fatāwā ʿĀlamgīrī*. He played a major role in its completion. *Tadhkirah ʿUlamā'-e-Hind* states:

> He played a major role in the completion of *Fatāwā ʿĀlamgīrī*.

Mahbūb al-Ahbāb states:

> He played a role in compiling one quarter of *Fatāwā ʿĀlamgīrī*.

Demise

It is learnt from *Ma'āthir ʿĀlamgīrī* that he passed away in Dhū al-Qaʿdah 1080 A.H. (p. 65) May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Fatāwā ʿĀlamgīrī Aur Oes Ke Mu'allifīn*, p. 38.

Hadrat Qutb al-Aqtāb Dīwān Muhammad Rashīd ʻUthmānī Jaunpūrī

Name And Lineage

His name is Muhammad Rashīd and his titles are Shams al-Haq, Fayyād and Dīwān. His kunnīyyat is Abul Barakāt. His father's name is Shaykh Mustafā Jamāl.

Birth

He was born on 10 Dhū al-Qaʻdah 1000 A.H. in Barūnah which is to the west of Jaunpūr, and presently within the boundaries of Aʻzamgarh.

Academic Rank And Position

Dīwān Sāhib enjoyed a leading position among the ʻulamā' of the eleventh century, and was an accepted leader in the Sharīʻah and Tarīqah. His teachers and contemporaries acknowledged his excellent disposition, intelligence, sharpness and academic expertise. One of his contemporaries and fellow class mates was Shaykh Rukn ad-Dīn Bahriyā Ābādī who was the special student of Shaykh Muftī Shams ad-Dīn Barūnwī (d. 1047 A.H.). Despite Shaykh Rukn ad-Dīn's oceanic knowledge, if he needed any academic clarification, he would consult with Dīwān Sāhib and accept his satisfactory explanation.

Dīwān Sāhib was an expert in almost all the sciences, but he specialized in jurisprudence, principles and Sufism. Ustādh al-Mulk used to consult him in court cases and matters related to principles and jurisprudence, and consult Mullā Mahmūd Jaunpūrī in matters related to logic and philosophy.[1]

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[1] *Maqālāt Habīb*, vol. 3, p. 343.

Predictions of Sufi Masters With Reference to Dīwān Sāhib

The day on which Ustādh al-Mulk Shaykh Muhammad Afdal Jaunpūrī passed away, Mullā Khwājah – a Sufi master of the Qādirīyyah order – said in Lahore:

> The Qutb of Jaunpūr has passed away today. Within a few days, a person by the name of Muhammad Rashīd will take his place.

Shaykh ʿAbd al-ʿAzīz Jaunpūrī, a khalīfah of Qādī Khān Zafarābādī, said towards the end of his life:

> A dervish by the name of Muhammad Rashīd will be born after me.[1]

Shaykh ʿAbd al-ʿAzīz was a senior Sufi master whose actions matched his words. He passed away in 975 A.H. while listening to the following verse of the Qur'ān [the last verse of Sūrah Yā Sīn]:

فَسُبْحٰنَ الَّذِيْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّاِلَيْهِ تُرْجَعُوْنَ

Pure is that Being in whose hands is the dominion of everything, and it is to Him that you will be returned.[2]

Dīwān Sāhib was still a child when Shaykh ʿAbd al-Jalīl Lucknowī came to Barūnah for a certain function. Dīwān Sāhib was brought before the Shaykh for blessings. The moment the Shaykh saw him, he said:

> He will become a practising ʿālim and a great Gnostic. He will eat a lot of sugar cane.

Dīwān Sāhib's lofty rank in knowledge and spirituality can be gauged from these predictions.[3]

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[1] *Ganj Arshadī*, p. 123.
[2] Sūrah Yā Sīn, 36: 83.
[3] *Maqālāt Habīb*, vol. 3, p. 347.

Dīwān Sāhib as a Teacher

Dīwān Sāhib began teaching after completing his studies and began satiating the thirsty seekers of knowledge from his fountain of knowledge. Countless servants of Allāh *taʿālā* benefited from his academic blessings. He used to treat his students with absolute love and affection. He never lost any opportunity in respecting and revering them. This can be gauged from the fact that when he was departing from this world, he made a bequest that the rock on which his students used to remove their shoes must be used as a support in his grave.

His lessons were viewed with great importance by the ʿulamā' and Sufi masters, and they used to continually emphasize on him to continue his lessons.

Dīwān Sāhib could not tolerate any educational harm to students. He used to emphasize on them to study and to be ever prepared for their lessons. He himself used to keep himself free for this. However, towards the end of his life, he became more immersed in acts of worship, spiritual practices and journeying towards Allāh *taʿālā*. He used to be overcome by engrossment with Allāh *taʿālā*. When this happened and he began missing his lessons, he handed over his students to his erudite student and senior khalīfah, Shaykh Nūr ad-Dīn Madārī, and stopped teaching.

Most of Dīwān Sāhib's students used to derive both external and internal sciences and blessings from him. Many of them were honoured with khilāfat.

Sufism

Like his popularity in the external sciences, he was well-known for his erudition in the internal spiritual sciences. The age of nine is generally a time of playing and eating. It is unimaginable for a person to become a murīd of a shaykh at such an age, but Dīwān Sāhib

pledged bayʿat at the hands of his father, Shaykh Mustafā Jamāl, at this age. He was honoured with khilāfat from him.

He then established a bond of rectification with Shaykh Tayyib Benārsī *rahimahullāh*. The latter conferred him with khilāfat in the Chishtī Qādrī Suhrawardī Sufi orders.

Even after accomplishing these Sufi orders, his yearning did not give him any rest. He developed an urge to acquire a bond with the spiritual family of Shaykh Husām al-Haq Mānikpūrī *rahimahullāh* in the Qādrī Chishtī order. Consequently, he presented himself before Shāh Rājī Sayyid Ahmad Mānikpūrī *rahimahullāh*. The latter accommodated him for a few days with full love and affection, and conferred khilāfat to him.

In addition to the above Sufi masters, he received permission from other masters of his time. These are not mentioned for the sake of brevity.[1]

Written Works

In addition to teaching and lecturing, Dīwān Sāhib held a distinguished position among his contemporaries in the field of writing.

None of his contemporaries could compete with him in the swiftness of his compilations and writings. Some of his written works are so important that they became the memoirs of the 11th century. In addition to his other excellent qualities, all his biographers make mention of his services in the field of writing. They also provide brief introductions to his works. Unfortunately, only two of them have been published and there is no hope of having the others published in the future.

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[1] *Maqālāt Habīb*, vol. 3, p. 356.

Some of his written works are: *Rashīdīyyah* (Arabic), *Tadhkirah an-Nahw, Sharh Hidāyah al-Hikmah* (Arabic), *Maqsūd at-Tālibīn, Zād as-Sālikīn.*

Character

He was extremely content and independent by nature. He totally disliked going to the rulers and Sultans. When Nawāb Saʿdullāh Khān resigned from his ministerial post under King Shāh Jahān, the king asked him to suggest someone who would take his place. He presented the name of Dīwān Sāhib. Shāh Jahān sent a person by the name of Hājī Muhammad Saʿīd with 2 000 rupees for the journey and a letter to Dīwān Sāhib in which he expressed his desire to meet him. The king sent another letter to the ruler of Jaunpūr, Mirzā Mukarram Khān, in which he asked him to do his utmost to convince Dīwān Sāhib to go to Delhi to meet the king. The king added that he should not force Dīwān Sāhib. Dīwān Sāhib did not accept the money of the king. Later he presented 2 000 rupees as a gift but he did not accept this amount also.

Medical Treatment Through Honey And Black Seed

As far as possible, Dīwān Sāhib would not cast aside the Sunnat. He used to consume honey and black seed for most ailments and would be cured. He developed a fever on one occasion. Mahmūd Jaunpūrī (d. 1062 A.H.) treated him but he did not regain his health. He asked for honey and black seed, and his fever disappeared. Mullā Mahmūd said in astonishment: "How can a heat-providing medicine be beneficial for a fever!?" Dīwān Sāhib replied: "You have confidence in the opinions of the doctors while I have full faith and confidence in the words of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam.*"

Note: Imām Ghazzālī *rahimahullāh* also said that it is most surprising that people accept the view of Hakīm

Muhammad ibn Zakarīyyā but not of Muhammad ibn ʿAbdillāh (i.e. Rasūlullāh *sallallāhu ʿalayhi wa sallam*). We seek refuge in Allāh *taʿālā*. (compiler)

Dīwān Sāhib was very particular about wudū', salāh and the cleanliness of his salāh mat. As long as river water was available, he would not use water from a well for wudū' and bathing.

Statements

1. He would often say: As long as wudū' is performed with concentration and caution, there will be concentration in salāh. When there is no caution in performing wudū', the salāh will succumb to stray thoughts.

If used water [water which has been used for wudū' or bathing] fell on his clothes, he would wash it off and say: "Although the fatwā is that used water is pure, taqwā demands that it not be used."

His academic excellences were accompanied with bravery. He was a master in archery.

Demise

He passed away in the fajr salāh while he was in prostration on a Friday on the 9th of Ramadān 1083 A.H. His special student and khalīfah, Shaykh Muhammad Māh Dewgāmī Aʿzamgarhī, performed the janāzah salāh. He was buried in Rashīdābād, Jaunpūr, U.P.[1]

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[1] *Maqālāt Habīb*, vol. 3, p. 360.

Hadrat Shāh Burhān ad-Dīn Rāz Ilāhī Burhānpūrī

Name And Lineage

His name is Burhān Muhammad, his title is Rāz Ilāhī but he is well known as Burhān ad-Dīn Auliyā'. He is the son of Hadrat Shaykh Kabīr Muhammad ibn 'Alī Siddīqī Gujarati. He is a Husaynī (descendant of Hadrat Husayn *radiyallāhu 'anhu*) from his mother's side and a Siddīqī (descendant of Hadrat Abū Bakr *radiyallāhu 'anhu*) from his father's side.

His grandfather's hometown was Bharūch in Gujarat but he settled down in Burhānpūr.

Birth

He was born in 998 A.H.

Education And Training

He was ten years old when his mother passed away, and fifteen years old when his father passed away. His paternal uncle took care of him. He commenced his primary education in Arabic and Persian under his uncle's supervision. He then completed his studies in Hadīth, jurisprudence and Sufism under Shaykh 'Alamullāh *rahimahullāh*. He gained mastery in other sciences as well. In addition to the external sciences, he had a deep rooted enthusiasm to acquire the internal sciences. This is why he searched for an expert shaykh the moment he completed his studies.

Bay'at And Permission

In those days, Hadrat Malik Husayn Banbānī *rahimahullāh* was quite popular in Burhānpūr. He pledged bay'at to him. The shaykh taught him how to engage in the dhikr of the kalimah and explained its benefits in detail to him. When Shaykh Banbānī *rahimahullāh* left to travel to different parts of the country, Shāh Burhān presented himself to Hadrat

Shaykh ʿĪsā Jundullāh *rahimahullāh* and pledged bayʿat at his hands. Within a short time he became a senior confidant of his shaykh and received khilāfat. All praise is due to Allāh *taʿālā*.

Greatness And Seniority

Many senior leaders used to come to his house to have the honourable opportunity of seeing and meeting him. They would listen to his words of advice and benefit from his blessed company. Nasīr Khān Fārūqī, the student of Nasīr ad-Dīn Fādil Hindī, remained in his blessed service for 30 years and continued benefiting from him.

Amīr al-Umarā' Shā'istah Khān was the son of the Prime Minister, Āsif Khān, and the maternal uncle of King Aurangzeb. He had a lot of faith and confidence in Shāh Burhān. Whenever he used to come to meet Shāh Burhān, he would request him to accept his bayʿat but he deferred it. One night in 1082 A.H., Prince Muʿazzam ibn ʿĀlamgīr came to visit Shāh Burhān. When his assembly ended, he requested him to blow on some water and give it to him. One of those who was presented wanted to go to the jamāʿat khānah and bring the water which was kept aside for the poor. Shāh Burhān stopped him and asked the Prince to present the water which he had brought. The water was presented, Shāh Burhān read and blew over it, and gave it to the Prince. The moment he drank it, the whisperings which were in his heart disappeared.[1]

Note: The Shaykh took due consideration of the Prince's fine temperament. This is why he did not read and blow on the water which was left for ordinary people. This demonstrates the knowledge of human psychology which our seniors possessed. This is most

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 423.

essential for those working in the field of reformation and rectification.

Miscellaneous Conditions And Incidents

In addition to guiding and instructing people, Hadrat Shāh Burhān used to occupy himself in teaching and lecturing. Once he finished teaching for the day, he would proceed to the musjid where he used to conduct lessons in jurisprudence, tafsīr and Sufism. By and large, this used to continue until midday.

By virtue of his popularity and blessings, a large group of adherents would be found night and day with him. He used to try to avoid being too much with people but the number of Allāh's creation would not decrease. This is why when he became extremely weak towards the end of his life, he decided to remain in solitude. He would perform the five salāhs in congregation and carry out his other spiritual practices in his room.

He was an ardent worshipper, ascetic and content person. A major portion of his day used to be spent in worship and spiritual practices. He used to read the following 100 times daily:

يَا حَيُّ يَا قَيُّوْمُ، لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

After completing his wudū', he would read Sūrah al-Qadr. In the Sunnat of the fajr salāh he would read Sūrah al-Kāfirūn in the first rakʿat and Sūrah al-Ikhlās in the second rakʿat. After the Sunnat of the fajr salāh he would read the following 100 times.

سُبْحَانَ اللهِ وَبِحَمْدِ اللهِ، سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهِ، اَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ.

He would then read the following three times:

سُبْحَانَ اللهِ وَبِحَمْدِهِ

After the fajr and maghrib salāhs he would read the following three times:

اَسْتَغْفِرُ اللهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

And the following one time:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، وَاِلَيْكَ يَرْجِعُ السَّلَامُ، حَيِّنَا رَبَّنَا بِالسَّلَامِ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ لَا مَانِعَ لَنَا لِمَا اَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا رَادَّ لِمَا قَضَيْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

He would then read several other forms of dhikr.[1]

Note: These are extremely beneficial forms of dhikr. May Allāh *taʿālā* inspire us to be regular in reading them. Āmīn. (compiler)

Statements

1. A deed which conveys a person to Allāh *taʿālā* is Dīn. A deed which keeps him away from Allāh *taʿālā* is dunyā (related to this world).

Note: Glory to Allāh! What an excellent exposition of Dīn and dunyā which every person ought to bear in mind. May Allāh *taʿālā* inspire us to do deeds of Dīn. Āmīn. (compiler)

2. Sultān Abū Saʿīd Abul Khayr used to say: It is Sunnat and a source of blessings to sit around one dinner mat and to eat from one plate.

3. Where there is no etiquette, there are no blessings. Search for Allāh's help in every task.

4. There are great rewards in jumuʿah salāh and congregational salāhs. One of the benefits of congregational salāh is that it contains strength for Islam. The second benefit is that the beauty of Dīn is

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 427.

demonstrated. The third benefit is that it casts fear in the hearts of unbelievers and atheists.

5. The wisdom behind Muslims assembling on Fridays, the two ʿīds, in the Haramayn Sharīfayn and shaking hands is that in the ʿĀlam al-Arwāh (the world of souls) all the souls were together. In the Hereafter they will assemble once again. We now assemble in-between these two periods and remember our eternal unity. The other benefit of shaking hands is that by shaking the hands of believers who are forgiven, the other person is also forgiven.

Note: By the will of Allāh *taʿālā*, look at the great bounty that his acquired from shaking hands. Why, then, should we be lazy in this regard? (compiler)

6. When you sit with a group of believers and there is one who is younger than you, then think to yourself that there are fewer sins recorded in his book of deeds. You must then treat him accordingly. As for the one who is elder than you, you must think to yourself that he has more recognition of Allāh *taʿālā* than you. You must then treat him accordingly.

Note: Hadrat Hājī Imdādullāh Muhājir Makkī *rahimahullāh* taught the following way of humility before every person: With regard to your juniors, think that their sins are less, so they are worthy of kindness. With regard to your seniors, think that their acts of obedience are more, so they are eligible for respect. (compiler)

7. A young man is one who possesses the qualities of generosity, kindness, disregard for the world, and full regard for the truth.

8. To sit in the first row for the congregational salāh with the intention of earning additional rewards is in line with the creed of the people of the Sharīʿah. To

sit in the last row so that other believers may receive additional rewards is in line with the creed of the Sufis.

Note: To each, his way of thinking. This is not something over which people should have differences.

9. Silence is better than speech, but beneficial speech is better than silence. Solitude is superior to sitting in the company of ignorant and heedless people, but sitting in the company of an ʿālim of Dīn and an erudite Sufi is better than solitude.

10. Just as it is essential for a true seeker to consider himself to be a labourer in the service of his shaykh, it is obligatory on the shaykh to pay full attention to the training of true seekers and to convey Allāh's trust to them.

Note: Glory to Allāh! Look at how well he differentiated the roles of the shaykh and murīd. This ought to be written in gold. In fact, it must be practised upon. (compiler)

11. If a person comes to meet you, be grateful to him. If he turns away from you, consider him to be a boon for the comfort of your heart.

Note: Glory to Allāh! What an excellent decision which can only be made by the true men of Allāh *taʿālā*. There is nothing but benefit in practising on this. (compiler)

12. If a seeker does not reach his goal even after discarding the world, he must not feel depressed. His condition is similar to a fly which sits on an impurity and then flies up. Even if it does not reach the sky, it is distancing itself from the impurity.

Note: Glory to Allāh! What a great consolation for useless people like us. May Allāh *taʿālā* reward him. (compiler)

13. There are virtues even in fulfilling the rights of neighbours. They are of three categories: (1) A neighbour who is an unbeliever. He enjoys one right of neighbourliness. (2) A neighbour who is a Muslim. He enjoys two rights, one as a Muslim and the other as a neighbour. (3) A Muslim neighbour who is also a relative. He enjoys three rights: as a neighbour, a Muslim and a relative.

Note: Glory to Allāh! What an excellent explanation of the rights of neighbours. It is essential for us to consider these rights. (compiler)

14. When it comes to livelihood, people of this world are of three types: (1) Those who conceal Allāh's gifts from the people, and display themselves as paupers. They are hypocrites. (2) Those who – no matter how much worldly possessions they acquire - are content with them and express them. They are the inspired ones. (3) Those whose lives are spent in poverty but they conceal it. They have surpassed all the other types.

15. Sufism is confined to eight qualities: (1) eating less, (2) sleeping less, (3) speaking less, (4) intermingling less with people, (5) keeping fast most of the time, (6) remaining in a state of purity all the time, (7) remaining occupied in the dhikr of Allāh *taʿālā*, (8) reverting the heart towards one's shaykh.

If a person possesses these qualities, he is eligible for praise even if he appears to be a worldly person. If a person does not possess them, then even if he may appear to be a dervish, he is deprived of its fruits.

Note: Glory to Allāh! What an excellent explanation of Sufism. This ought to be borne in mind by not only seekers but by every Muslim. May Allāh *taʿālā* embellish us with these qualities. Āmīn. (compiler)

16. Some children of the Sufi masters cannot reach the level of their father's while the latter are alive. Even after the death of the father, they do not attach themselves to any shaykh. Instead, they pay more attention to the graves of their forefathers and await spirituality. They are certainly on the wrong path because for the correct training of seekers and murīds, and their external and internal rectification, it is essential for a shaykh or mentor to be present. This is so that he can train and tutor them at every step of the way.

He added: If it were possible to derive benefit solely from graves and to acquire the rank of instruction from them, no one would have needed to become a murīd of any shaykh. All the seekers of the truth would have directed themselves towards the pure grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and they would have achieved their goal through the blessings of his sanctified threshold.

Note: What an excellent exposition of a reality. May Allāh *taʿālā* inspire us to practise. Āmīn. (compiler)

17. As long as a person is not genuine and sincere, he cannot acquire Dīn. In the same way, as long as he does not resort to lies and deception, he cannot acquire this world. In other words, the two are opposites of each other.

Note: This is certainly observed. Liars and deceivers are generally advancing materially. On the other hand, truthful and sincere people are progressing in Dīn. (compiler)

18. You also get certain Sufis whose popularity extends to the East and West but their position in Allāh's sight is not even equal to the wing of a mosquito. In other words, acceptance in the eyes of the creation does not necessarily mean acceptance in the

eyes of the Creator. In fact, sometimes the rejection of the creation is a cause of the person's acceptance in the eyes of the Creator. Some of those who are rejected by the creation are accepted by the Creator. The other benefit of this is that acceptance by the creation results in popularity which could be a calamity for the person. In reality, there is comfort and peace in rejection by the creation. A poet says:

> If you are righteous and the creation speaks ill of you, it is better than if you were evil and people consider you to be righteous.

19. One should not beseech Allāh *taʿālā* as follows: "O Allāh! Take away my worldly bounties and shower me with bounties in the Hereafter." Instead, one should say: "O Allāh! Bless me with bounties of this world and the Hereafter." Allāh *taʿālā* can give us both even though it may be difficult for us. However, the following verse of the Qur'ān combines both:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

O our Allāh! Give us good in this world and good in the Hereafter. Save us from the punishment of the Hell-fire.

Note: This is why we ought to beseech Allāh *taʿālā* for the good of this world and the Hereafter. (compiler)

20. Three types of people are generally deprived from benefiting from a shaykh. (1) His children. (2) His wife. (3) His close attendant.

Similarly, three types are deprived of a shaykh's blessings: (1) A seeker of this world because the two do not have the same mindset. (2) An envious person. (3) A foolish person because he has no idea of what pleases and what displeases the shaykh.

Note: The absence of a quest is the general reason for it. However, when people revert to a shaykh with

sincerity and a genuine quest, they too are not deprived. (compiler)

21. A Hadīth states that there are five types of people regarding whom Allāh *taʿālā* will issue an order for their casting into the Hell-fire. (1) Those ʿulamā' who sought knowledge for worldly gain, position and to gain proximity to the rulers. (2) The reader of the Qur'ān who learnt the Qur'ān to acquire position and popularity. (3) Ascetics and worshippers who chose asceticism and worship for worldly popularity. (4) Generous people who spent for show and ostentation. (5) Brave people who fought [on the battlefield] for worldly wealth, possessions and popularity. The good deeds of these categories of people will never be accepted.

22. Some people extend a begging hand before the rulers and wealthy people in order to perform hajj whereas hajj is not compulsory on them. They are now committing a harām for something which is not compulsory. In other words, their begging is in no way permissible.

23. My father had asked my grandfather: "O father! From which nation are we?" He replied: "From the Arabs." He asked: "There are noble and ignoble families among the Arabs. Which of them are we from?" He replied: "You can be whatever you want through your deeds. If your deeds are good and you have excellent relations with people, you will be noble. If not, you will be ignoble."

Note: Glory to Allāh! What an excellent piece of advice which he gave to his son. We all ought to bear it in mind, especially those of us who are of high lineages. (compiler)

24. Hadrat Masīhul Auliyā' *rahimahullāh* was always in the habit of reading the following supplication after

the fajr salāh. I too am in the habit of reading it. The supplication is:

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

O Allāh! Forgive me and forgive the male and female believers.

Every person performing salāh must make it a point of reading the above 25 or 27 times after the fajr salāh or any other fard salāh which he decides on. If he does this, Allāh *taʿālā* will include him among those Auliyā' through whose blessings Allāh *taʿālā* conveys sustenance to the world.

25. The person who recites Sūrah al-Fātihah 30 times each night from the beginning of the Islamic month until the fifth of that month, the rest of the month will be good and safe for him. Similarly, one must make it a point of reading Sūrah al-Fath at the beginning of the month.

26. If a person reads the following 70 times on the day of 'Āshūrā' (10th of Muharram), he will receive unlimited rewards.

حَسْبُنَا اللّٰهُ، نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

Allāh is sufficient for us. What an excellent master He is, and what an excellent helper He is!

27. The person who is regular in reading the following supplication, and reads it 360 times or any other number of times daily, he will realize his worldly and Dīnī aspirations. The reason for this is that the existence of all creations is based on the effulgence of these two names *Yā Hayyu, Yā Qayyūmu*. The effects of these are of two types, spiritual and physical. One's spiritual life is influenced by the name *Hayy* while the physical world is influenced by the name *Qayyūm*.

Thus, when a person remembers Allāh *taʿālā* with these two names, it is as though he is glorifying Him with all physical and spiritual creations. The supplication is

يَا حَيُّ يَا قَيُّوْمُ، لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

O the Ever-living! O the all-sustaining! There is none worthy of worship except You. Glory to You. I am certainly from among the wrong-doers.

Note: By the will of Allāh *taʿālā*, the statements of Hadrat Shāh Burhān ad-Dīn *rahimahullāh* are most beneficial and factual. What pleases us further is that they are in line with the teachings and statements of our latter day seniors. This is our fundamental objective in compiling this book, i.e. to demonstrate the concurrence in the teachings of our early and latter scholars. May Allāh *taʿālā* enable us to succeed in this objective. Āmīn. May He accept our efforts. Inspiration is from Allāh *taʿālā* alone.

Similarly, the different forms of dhikr of the Shaykh as quoted above are very concise and comprehensive. The latter day Sufi masters also teach them to their disciples. Hadrat Maulānā Muhammad Ahmad Sāhib Partāb Garhī *rahimahullāh* used to teach the following dhikr very often. In fact he used to write it as a taʿwīdh for people.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

O the Ever-living! O the all-sustaining! I beseech You through Your mercy.

Demise

He passed away on 5 Shaʿbān 1083 A.H. at the age of 50. His grave is situated in Sindhī Pūrah Mahallah in

Burhānpūr city. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 435.

Hadrat Mīr Sayyid Tā Hā Qutb ad-Dīn Kautānwī Bāghpat

Name And Lineage

His name is Tā Hā, his kunnīyyat is Abul Hasan, his title is Qutb ad-Dīn, and his father's name is Mīr Sayyid Mahmūd Bukhārī Shahīd.

Merits And Virtues

He held a lofty position in asceticism and abstention. People of insight used to refer to him as Makhdūm Jahāniyā (the one who is served by all). He received khilāfat from his father, Mīr Sayyid Mahmūd Bukhārī. He benefited from his uncle, Sayyid ʿAbd al-Wahhāb, and grandfather, Mīr Sayyid Hasan. Hadrat Shaykh Fath Muhammad Ghiyāth ad-Dīn *rahimahullāh* narrates that Hadrat Sayyid Tā Hā learnt only one quarter pārā from his uncle, Sayyid Husayn. However, by the grace of Allāh *taʿālā*, all worldly and Dīnī sciences opened up to him. When any book was placed before him, he would read it and explain it. Issues which were difficult would be solved by him in a very simple way. It seemed as if he knew worldly and Dīnī sciences from memory.

He went to Nārnaul on one occasion in the early stages of his life. He met Hadrat Shaykh ʿĀshiq ibn Farkh Shāh ibn Qutb Shāh Shaykh Nizām ad-Dīn Nārnaulī who was the khalīfah of Khwājah Khānū ʿAlī Chishtī Nizāmī. The Shaykh invited him to a meal and went out of his way in his preparations. Various types of foods were presented before him and the Shaykh said: "Eat to your fill." Sayyid Sāhib replied: "I have actually come here for a different type of food." The Shaykh realized that he is seeking Allāh *taʿālā*. He said to him: "Eat this food for now, Allāh *taʿālā* will give you that other food as well."

When he finished his meal, the Shaykh said: "Come with me for a walk to the lake." Sayyid Sāhib replied: "What do I have with a lake? All I want is absolute tauhīd in my heart." When the Shaykh heard this, he said: "You have accomplished your task. You must go to Kattānah (name of a place). Many people will become Auliyā' and true lovers of Allāh *taʿālā* through you." He bid him farewell and went to Kattānah. He went into solitude, led a life of poverty, and became occupied in guiding Allāh's creation. He would constantly say: "Nārnaul still has a right over me."

Shaykh Muhammad Nasīr who was a senior Sufi master says: "When Shaykh Ibrāhīm Rāmpūrī heard of his demise, he cried profusely and said: 'Glory to Allāh! What a great recognizer of Allāh *taʿālā* and person of instruction he was! Had he lived for a few more days, the whole of India would have become a true lover of Allāh *taʿālā*.'"

Note: Shāh ʿAbd al-ʿAzīz *rahimahullāh* said that Allāh *taʿālā* is totally independent as regards the sustenance and life-span of a person. He had said this when his younger brother, Shāh Rafīʿ ad-Dīn *rahimahullāh* had passed away at a young age and the whole world was benefiting from him. (compiler)

Abstinence And Reliance

He was totally reliant on Allāh *taʿālā* and loved poor people. He disliked rulers and affluent people. Nawāb Jaʿfar Khān had a lot of faith and confidence in him. He would come regularly to Kattānah, but Sayyid Tā Hā never accepted any gift from him. When King Aurangzeb called for him, he wrote the following reply: "I am making duʿā' for you while I am seated here. A duʿā' made in abstentia is very effective." The king then wanted to come to Kattānah himself but he did not accede to his request. He sent some cash to him but he refused that as well. The king wanted to give some gift

for the expenses of the khānqāh but he refused. He adhered strictly to the Sunnat and would never abandon the ways of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Level of Worship

He would perform the fajr salāh at the beginning of its time with congregation. He would not converse with anyone until about 15 minutes after sunrise. He would perform the chāsht salāh with full enthusiasm and devotion. He would then lie down without speaking to anyone. It was his practice to fulfil different forms of dhikr after the zuhr salāh. He would converse with those who were present before the ʿasr salāh. The time after the ʿasr salāh was set aside for reading durūd sharīf. He would not speak to anyone until maghrib. After the maghrib salāh and after performing optional salāhs, he would recite the Qur'ān until midnight. He occupied himself in dhikr after the tahajjud salāh. He would be the first person to go to the musjid for the jumuʿah salāh. He was also in the habit of fasting all the time. He used to recite Sūrah al-Kahf on Fridays. He would take a bath on Fridays and wear a long robe. He liked a wearing a four-sided Turkish hat. Those who came to visit him were sent off quickly.

Statements

1. A seeker ought to spend his night alone so that he may be free.

2. Listen to one point from Tā Hā which will suffice you: Keeping a distance from the creation results in closeness to Allāh *taʿālā*.

3. What I desire from Allāh *taʿālā* is that no one must know me and I must not know anyone. Allāh *taʿālā* must know me and I must know Him.

The effect of his blessed gaze was that the moment he set eyes on a believer, the latter's heart would engage in Allāh's remembrance.

A few supernatural feats used to be manifested by him daily. A person from Sādhūrah came to him on one occasion and related: "A boat was sinking in the river when someone called out your name. The moment he called out your name, the half-drowning boat came up and everyone was saved." He said: "The river is nothing. Allāh *taʿālā* does as He wills."

It is said that one year before his demise, he said to his khalīfah, Muhibbullāh: "My journey is drawing close."

Seven days before his demise, he conferred khilāfat to Shaykh Fath Muhammad Ghiyāth ad-Dīn.

Demise

He passed away on 11 Rabīʿ al-Ākhir 1084 A.H. on a Wednesday at the age of 63. He is said to have passed away between the ʿasr and maghrib salāhs. His grave is situated in Kattānah, Bāghpat, which falls under Meerut. It is visited by many people. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tadhkirah Auliyā' Barr-e-Saghīr (Pāk Wa Hind)*, vol. 3, p. 68.

Hadrat Shaykh Pīr Muhammad Jaunpūrī Lucknowī

Name And Lineage

His name is Shaykh Pīr Muhammad and his father's name is Auliyā'. He was born on 26 Ramadān 1027 A.H. in Miryāhū, a village of Jaunpūr.

Education And Training

His father passed away when he was a child. His uncle took care of him. He went to Mānikpūr Partāb Garh and studied under teachers there. He met Shaykh 'Abdullāh Sayyāh Dakkanī *rahimahullāh,* acquired spiritual training from him and became his murīd. He then came to Lucknow and studied the remaining prescribed texts under Qādī 'Abd al-Qādir Lucknowī *rahimahullāh* (d. 1077 A.H.). He returned to Shaykh Abdullāh Sayyāh and reached the level of perfection in the Chishti order under him. The Shaykh emphasised on him to first strive in academic and educational occupations, and then occupy himself in matters related to the Tarīqah.

Acting on this advice, Shaykh Pīr Muhammad went to Delhi, remained in the company of Shaykh Haydar and studied other prescribed textbooks under him. Here too he met Shaykh 'Abdullāh Sayyāh. The latter permitted him and inducted him into all the Sufi orders. After completing his internal and external education, he went to Lucknow and began teaching, lecturing, instructing and guiding. He was then listed among the famous 'ulamā' and Sufi masters of the East of the 11th century.

Written Works

The following are some of his well-known written works: *Hāshiyah Hidāyah, Majmū'ah Fatāwā, Sirāj al-Hikmat, Hāshiyah Hidāyatul Hikmat, Manāzil Arba'ah.*

Many ʿulamā' and Sufi masters benefited from him. Shaykh ʿAṯā'ullāh Ghauswī Mau'ī *raḫimahullāh* is at the head of this list.[1]

Merits And Virtues

ʿAllāmah Wajīh ad-Dīn Ashraf *raḫimahullāh*, the author of *Baḫr Zakhkhār*, describes his merits and virtues as follows:

He enjoyed a lofty position. He possessed knowledge of certainty and an established station. He was conversant with the internal and external sciences. He was the most senior in the group of the Sufi masters and monotheists. He held a high rank in seniority, he was of a strong condition, and of high aspirations. He possessed countless supernatural feats, praiseworthy qualities and admirable character. Despite his dire and poor circumstances, he was a shaykh who commanded respect, awe and admiration. The Sufi masters of his time unanimously acknowledged his piety and perfection. He discarded the world and whatever it contained. Like the phoenix bird, he chose solitude. After completing his external studies, he proceeded to Lucknow. He then guided seekers by sitting in the very place where his grave is at present. He spent the rest of his life in obedience and worship, while leading a life of abstention. He lived such a disconnected life that he did not even have a tumbler [for drinking purposes]. He used to drink water from a river just as he used to perform wuḏū' and take a bath there. Whatever gifts he received would be distributed the same day. He would not leave anything for the next day. He never travelled by riding an animal. He went to his hometown, Jaunpūr, on one occasion. Makhdūm al-Mulk, Shaykh Muḫammad Māh, Ḫaḏrat Dīwān Shaykh ʿAbd ar-Rashīd and Sayyid ʿAbd al-Bārī hosted him. He then

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[1] *Diyār Paurab Mei ʿIlm Wa ʿUlamā'*, p. 405.

proceeded to ʿAẓīmābād Patna where he met the Sufi masters of that place. He then returned to Lucknow.[1]

Demise

He passed away on 14 Jumādā al-Ukhrā 1085 A.H. in Lucknow. He was buried on a small hill on the bank of the Goomtī River. Later on, this place came to be known as Tīlah Pīr Muḥammad Shāh. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Baḥr Zakhkhār*, p. 391.
[2] *Diyār Paurab Ke ʿIlm Wa ʿUlamāʾ*, p. 406.

Hadrat Sayyid Jaʿfar Badr ʿĀlam Bukhārī Gujarati

Name, Lineage And Birth

His name is Sayyid Jaʿfar Badr ʿĀlam. His father's name is Sayyid Jalāl Maqsūd ʿĀlam. He was born on 12 Shaʿbān 1023 A.H. in Ahmadābād, Gujarat.

Education And Training

He completed the Qur'ān when he was seven years old. He completed the prescribed texts under his father and grandfather. He received khilāfat and permission from his father. His grandfather appointed him as his deputy. He was the most knowledgeable as regards the internal and external sciences.

He was matchless in the sciences of Hadīth and tafsīr. Most of the ʿulamā' used to take permission for transmitting Hadīth from him. He used to spend most of his time teaching Hadīth, tafsīr and Sufism. He was an excellent speaker and writer. He was fully conversant and an expert with the colloquial modes of expression of the Arabs. He used to explain fine and intricate points in his tafsīr. He used to speak on the eloquence and literary excellence of every word and sentence. The addressees and audience used to thoroughly enjoy this.

Written Works

He authored many books. Most of them were short works and marginal notes. He wrote one book titled *Raudāt Shāhī* which is in 24 volumes. The first volume contains biographies of past elders. The remaining volumes contain themes on various sciences and arts. It is a unique book. Its manuscript is probably found in one of the libraries of Gujarat.

Merits And Virtues

He was of balanced temperament. His poetry used to be heart-rending and filled with wisdom. His poetry had been collated but it is not to be found today. He was a calligrapher and book-binder. He was a master in the Nastʿalīq and Nuskh scripts. He wrote the Qur'ān in both these scripts. He used to use this copy for his personal studies and loved it more than his own life. One night, he performed the tahajjud salāh and came out of his house. He met a person on the way who said: "Give me a Qur'ān which I could use for my recitation." He replied: "I will give you a copy tomorrow from my library." The beggar said: "Can't you give me the copy which you have?" The following verse came to his mind so he gave his most beloved possession to the beggar.

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

You will never be able to acquire perfection in virtue until you spend something of what you love.[1]

The beggar took it and disappeared.

Note: Glory to Allāh! Look at his timely practice on this verse. This is how he reached the high levels of piety and became accepted in Allāh's court. (compiler)

Demise

He passed away on 9 Dhū al-Hijjah 1085 A.H. He was buried in the Rasūl Ābād district of Ahmadābād, Gujarat next to his father's grave. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] Sūrah Āl ʿImran, 3: 92.
[2] *Mahbūb at-Tawārīkh*, vol. 1, p. 239.

Hadrat ʿAllāmah ʿAlāʾ ad-Dīn Haskafī

(author of *Durr Mukhtār*)

Name And Lineage

His name is Muhammad, his title is ʿAlāʾ ad-Dīn and his father's name is ʿAlī. He is well known as ʿAllāmah Haskafī. The word Haskafī is attributed to Hisn Kayf which is the name of a fort in Diyār Bakr. It is stated in *Mushtarak* that Hisn Kayf is to be found on the island of Ibn ʿUmar and Miyā Fāriqayn on the bank of the Tigris River.

Birth

He was born in 1025 A.H.

Merits And Virtues

When describing his academic capabilities and juridical excellences, the ʿulamāʾ state: He was a jurist, a Hadīth expert, an erudite scholar, a grammarian, a memorizer of Ahādīth and narrations, fluent in speech, eloquent in expression, an orator, an excellent writer, a combiner of the rational and traditional sciences, and a man of many written works. His own mentors and contemporary ʿulamāʾ spoke highly of him.[1]

Education

As regards his academic capabilities and juridical excellence, the following acknowledgement of his teacher, Shaykh Khayr ad-Dīn Ramlī (d. 1081 A.H.), as noted in his qualification certificate is sufficient.

He writes:

> Muhammad ibn ʿAlī first asked me certain questions on account of which his expertise and extent in narration became obvious to

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[1] Maulānā Faqīr Muhammad Sāhib: *Hadāʾiq al-Hanafīyyah*, p. 421.

> me. I answered his questions briefly. He then asked me about certain intricate points due to which his knowledge and erudition became clear to me. He continued benefiting and I continued doing whatever I could.

He acquired a large share of knowledge from his learned father and from Imām Muhammad Mahāsinī *rahimahullāh*, the orator of Damascus. He received a Hadīth certificate in 1062 A.H. He then proceeded to Ramlah where he studied jurisprudence under the famous Hanafī jurist, Shaykh al-Hanafīyyah Khayr ad-Dīn Ramlī *rahimahullāh*. He performed hajj in 1067 A.H. and benefited from Safī Qashāshī *rahimahullāh* in Madīnah Munawwarah. The latter conferred a certificate to him for the narration of Hadīth. He studied under several other 'ulamā' and men of erudition.

He continued teaching and lecturing. He used to teach *Tanwīr al-Absār* at his house, *Baydāwī* in the madrasah, and *Bukhārī Sharīf* in the Jāmi' Umawī in Damascus.

Initially he lived a life of poverty but Allāh *ta'ālā* opened the doors of prosperity to him later on. He travelled to Istanbul where he was the principal for quite some time in Madrasah Haqmaqīyyah. He then returned with great honour and prestige when he was appointed as the muftī of Damascus. He fulfilled the responsibilities of muftī for five years. When he had commenced his *Bukhārī Sharīf* lessons in Jāmi' Umawī, word about his academic acumen spread far and wide, and he became like a sun in the academic world.

Written Works

Durr Mukhtār is his most important written work. This book distinguishes itself bother externally and spiritually from among the books of jurisprudence. It

always remained popular and accepted among the 'ulamā' by virtue of its arrangement, chapters, comprehensiveness and fine juridical points. He wrote several other valuable books. They are: *ad-Durr al-Muntaqā fī Sharh al-Multaqā, Sharh al-Manār, Sharh Qatr, Mukhtār Fatāwā Sūfīyyah, Ta'līqāt Bukhārī, Hāshiyah Tafsīr Baydāwī* (from Sūrah al-Baqarah to Sūrah Banī Isrā'īl), *Hawāshī Durar*. He also wrote other marginal notes.

In compiling *Durr Mukhtār*, he derived rulings from 73 authoritative books of jurisprudence. Fine intricate points which cannot be found elsewhere are to be found well-sequenced in this book.

Demise

He passed away on a Monday on 10 Shawwāl 1088 A.H. His burial arrangements and burial took place in Maqbarah Bāb as-Saghīr. In the year that he passed away, it was his practice to recite Sūrah al-Fātihah at the beginning and end of his *Bukhārī Sharīf* lessons and to convey the reward of the recitation to Rasūlullāh *sallallāhu 'alayhi wa sallam*. This terminated towards the end of Ramadān. He entered the Jāmi' Umawī on the day after 'īd where he delivered his final lesson and said to the people: "You must make it a practice of repeating *Lā Ilāha Illallāh* constantly."

He then returned to his house and passed away about 8-10 days later. May Allāh *ta'ālā* shower His mercy on him.[1]

Note: Glory to Allāh! We learn from this that it is not only the Sufis who adhere to abundant dhikr. Rather, the jurists also adhere to it and instruct their associates to do the same. This is why they were also honoured with affinity with Allāh *ta'ālā*. It is an

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[1] Introduction to the Urdu translation of *Durr Mukhtār*, p. 16.

undeniable fact that through the blessings of this, Allāh *taʿālā* blessed them with the ability to render such sterling services to the knowledge of Dīn. Thus, even today, the ʿulamā', muftīs and others must pay due attention to dhikr and contemplation. Hadrat Imām Shāfiʿī *rahimahullāh* used to say that it is essential for an ʿālim to have a certain form of dhikr which is between himself and Allāh *taʿālā*.

May Allāh *taʿālā* inspire us all through His grace and kindness. Āmīn. (compiler)

Hadrat Sayyid Maulānā ʿAlī Akbar Allāhābādī

(author of *Fusūl Akbarī*)

Name And Lineage

His name is ʿAlī Akbar, his father's name is ʿAlī, he is a Husaynī by lineage and a follower of the Hanafī madhhab.

Life Conditions

He was a distinguished scholar of jurisprudence, principles and Arabic. He was a teacher of Lutfullāh and Muhammad Aʿzam, the sons of Minister Saʿdullāh Khān and ʿĀlamgīr Aurangzeb respectively. On seeing his academic proficiency, piety and asceticism, ʿĀlamgīr appointed him as the judge in Lahore. He carried out the responsibilities of the judiciary with full awe and dignity during the life of ʿĀlamgīr. He was never lax in promulgating the Islamic penal code, different forms of punishment and other related matters. He adhered strictly to the Sharīʿah, led a pure life, and was a man who was looked up to with awe and respect. He was a man of great merits and virtues. He was one of the supervisors during the compilation of *Fatāwā ʿĀlamgīrī*.

Written Works

Fusūl Akbarī on the subject of Arabic etymology is one of his most well-known works. He also wrote *Usūl Akbarī*.

Demise

When Amīr Qawām ad-Dīn Asfahānī became the judge of Lahore, he had the shaykh and his nephew killed through Nizām ad-Dīn and others. ʿĀlamgīr Aurangzeb dismissed Amīr and Nizām ad-Dīn, and had Nizām ad-

Dīn killed in retribution. May Allāh *taʿālā* shower His mercy on the shaykh.[1]

There are differences of opinion with regard to the year of his death. *Nuzhatul Khawāṯir* and *Tārīkh Mashā'ikh Allāhābād* mention 1090 A.H. while *Ẕafr al-Muhassilīn* states the year 1009 A.H. (compiler)

[1] *Ẕafr al-Muhassilīn*, p. 385.

Hadrat Qādī Ibrāhīm Zubayrī Bījāpūrī

Background

He is originally from Gujarat. After acquiring knowledge, he went to Burhānpūr Khāndes. On reaching there, he became a murīd of Shaykh Jānullāh – title ʿAṯāʾullāh – in the Suhrawardīyyah Sufi order and then became his khalīfah. He then left Burhānpūr and proceeded to Bījāpūr where he was appointed as a judge. He was matchless as regards his justice and integrity. He used to promulgate the injunctions of the Sharīʿah after undertaking a full investigation. He would not accept any person's invitation nor accept a gift from anyone. He was extremely cautious as regards his food and drink. He considered doubtful food to be like unlawful food. His honourable wife used to make all his food arrangements and she used to personally cook his food.

An Incident Portraying His Piety

It is related that an old woman from his district was seeking help with regard to a certain case. She was constantly going to the court. One day there was a group of those who were seeking justice. The old woman also arrived. On seeing the large crowd, she went to the judge's house and saw his wife busy preparing some vegetables. The old woman joined her and began talking to her. She said to the judge's wife: "When the judge comes home, you must tell him about my case." The judge finished his cases at the court and came home. The dinner mat was laid out for him and he began eating. On taking the first bite, he said: "The food appears to be doubtful today." His wife said: "Allāh forbid. I have not been neglectful in any way." He said: "No. Something is certainly not right." His wife thought about it for a while and then made mention of the old woman. He said: "This is the reason. I am employed as a judge and it is obligatory on me to pass judgement on

the cases of Muslims. This woman who is seeking justice is also a woman. I have to pass judgement on her case without any benefit to myself. Since she joined you in preparing the vegetables, I took benefit from her. This is certainly bribery. On the day of Resurrection I will be addressed as a bribed judge." He resigned as a judge that same day, went into solitude and occupied himself in worship and spiritual practices.

Note: Look at the piety of the judges of those days. Unfortunately, today they accept bribes and pass whatever judgement is required of them. We seek refuge in Allāh *taʿālā*. (compiler)

Demise

He passed away on 12 Rajab 1092 A.H. He was buried on a hill on the eastern side next to Rangīn Musjid in Bījāpūr. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 61.

Hadrat Shāh Murād Bījāpūrī

Birth And Spiritual Life

He was born in Bījāpūr. He became a murīd of Shāh ʿAbd ar-Razzāq *rahimahullāh* and received khilāfat from him. When the latter passed away, he went into the service of Shāh Hāshim ʿAlawī *rahimahullāh*. He was honoured with khilāfat and permission within a short time, and received a full share of spiritual bounties. He was constantly immersed in observation of Allāh *taʿālā*. He collated his shaykh's statements, forms of dhikr and spiritual practices.

He wrote on issues related to Sufism, spiritual exercises, supernatural feats and extraordinary occurrences with full detail.

Note: Unfortunately this collection is lost to us, if not, we too would have benefited from it. Nevertheless, we have our hopes in Allāh *taʿālā* that we will not be deprived from his spiritual blessings, sciences and spiritual knowledge. This is certainly not difficult for Allāh *taʿālā*.

Demise

He passed away in 1095 A.H. He was buried to the east of the grave of Hadrat Shāh in Bījāpūr. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 738.

Hadrat Shaykh Dāwūd Gangohī

Name And Lineage

His name is Dāwūd and his father's name is Shaykh Sādiq ibn Fathullāh Gangohī. He is from among the famous people as regards his virtue and righteousness.

Birth

He was born and brought up in Gangoh.

Merits And Virtues

He is listed among the well-known people. He is one of the celebrated sons of the town of Gangoh. He enjoyed a high rank as regards his influence and courage. *Mir'at al-Asrār* is a book which contains biographies of Auliyā'. This book was written in his era. The author of this book writes that Shaykh Dāwūd had a yearning for the truth from a young age. This is why he presented himself before his father, Shaykh Muhammad Sādiq, and formally pledged bay'at at his hands for the sake of rectification and spiritual training. He engaged in a lot of spiritual exercises and striving. Salāh, fasting, Allāh's remembrance, recitation of the Qur'ān, seeking forgiveness and repentance, piety and abstention were his striking qualities. Abstaining from polytheism and innovations, and encouraging others to repent became the objectives of his life. He engaged in so much of dhikr that many expositions and supernatural feats emanated from him. He received khilāfat and permission from his father and he took his place after his demise. He remained occupied in spreading the truth, and proliferating the Sharī'ah and Sunnat. He played a major role in saving people from polytheism, innovations, and incorrect customs and evil characteristics. A large number of people benefited from him. Shaykh Abul Ma'ālī Ambhetwī *rahimahullāh* turned to him and became his khalīfah.

Statements

1. Someone asked him: "When does a person become a seeker of Allāh *taʿālā*?" He replied: "When he severs his ties from everyone, turns himself totally towards Allāh *taʿālā*, and does not have any hopes from people."

2. He was asked: "When does a servant become truly eligible to take the name of Allāh *taʿālā*?" He replied: "When he says *Allāhu Ahad* so profusely that everything apart from Allāh *taʿālā* is obliterated, and He alone remains."

Note: Glory to Allāh! What great realities he exposed. May Allāh *taʿālā* reward him. (compiler)

Demise

The author of *Iqtibās al-Anwār* writes that three days before his sad demise, he said to his younger brother, Shaykh Muhammad: "Make preparations for my grave. I have been dreaming of Rasūlullāh *sallallāhu ʿalayhi wa sallam* for the past three days." He then gave a few pieces of advice and passed away in 1095 A.H. To Allāh we belong and to Him is our return.

Shaykh Saundhā *rahimahullāh* and Shaykh Abul Maʿālī Chishtī Sābrī Ambhetwī *rahimahullāh* are his most well known khulafā'. Allāh *taʿālā* knows best.[1]

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[1] *Tadhkirah Akābir Gangoh*, p. 190.

Hadrat Maulānā Sayyid Shāh ʿAlamullāh[1] Rāi Barelwī

Name And Lineage

His name is Shāh ʿAlamullāh and his father's name is Sayyid Muhammad Fudayl. He is from that branch of Sayyids which is known as Hasanī and Husaynī.

Birth

Before the birth of Shāh ʿAlamullāh, his father saw the following dream: The sun was concealed behind a large tray made of clay in his house. Rays of light were bursting forth from all sides. The sun rose after a short while and his entire house – in fact, the entire area near his house – glittered with that light.

This is how he interpreted the dream: Allāh *taʿālā* will bless me with such a noble child through whose presence, the light of the Sunnat will spread all over, and many people will benefit from his external and internal excellences. Soon thereafter, this glittering sun for the revival of the Sunnat was born on 12 Rabīʿ al-Awwal 1033 A.H. Allāh *taʿālā* had decreed that he would play a major role in reviving the Sunnat and removing innovations. This is why, no sooner he was born, the Sunnat of being an orphan was completed. That is, his father passed away about two and half months before his birth. His mother too passed away about three years after his birth. His maternal uncle, Dīwān Qādī Sayyid Abū Muhammad, took the responsibility of bringing him up.

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[1] His biography titled *Tadhkirah Sayyid Shāh ʿAlamullāh* is written by a glittering lamp from his family, i.e. Hadrat Maulānā Muhammad al-Hasanī. Obviously there can be no better and more reliable source on his life. I consider it an honour to quote his life and statements from this book. (compiler)

Dīwān Qādī paid more attention to him than he did to his own children. He brought him up with full love and affection. He used to give him preference in everything over his own children. He would first fulfil the needs and wishes of his nephew, and then of his children. He never allowed Shāh ʿAlamullāh to even perceive that he has no parents.

It is probably for this reason that Hadrat Shāh ʿAlamullāh would constantly say: "It is essential on my children and grandchildren to bear in mind all the etiquette of respect, reverence and sound interaction with my uncle. This will certainly bring joy to me."

Education And Training

Shāh ʿAlamullāh's education and training was by and large the responsibility of his cousin, Dīwān Sayyid Khwājah Ahmad *rahimahullāh*. His elementary studies were under his uncle, Sayyid Abū Muhammad, and their completion was undertaken by Dīwān Sayyid Khwājah Ahmad *rahimahullāh*.

A Glad-Tiding

A strange incident occurred when he was seven years old. People gauged from this incident that he was to become a great person later on and that Allāh *taʿālā* has decreed something phenomenal for him.

Shāh ʿAlamullāh was busy playing around with a few children of his age when Hadrat Bandagī Jaʿfar (the son of Bandagī Nizām ad-Dīn Amethwī *quddisa sirruhu*) suddenly passed by. He was probably going to visit Makhdūm Husām ad-Dīn Mānikpūrī *rahimahullāh*. The moment his eyes fell on Sayyid ʿAlamullāh, he stopped and stared at him for a long time. When he remained like that for quite some time, his companions asked him: "Why have you stopped here and why are you looking at that boy?" He replied: "Friends! I can see a divine light extending from the forehead of this blessed

and fortunate child going up to the grand Throne of Allāh *taʿālā*. Fortunate is the one whose child this is. He will steer Allāh's creation towards the Sharīʿah and Ṯarīqah. A world will be illuminated through him. He will be a unique and priceless gem of his time."

Ḥaḏrat Bandagī Jaʿfar *raḥimahullāh* passed away in 1040 A.H. while Sayyid ʿAlamullāh was born in 1033 A.H. so he ought to be seven years old at the time.

In The Royal Army

Sayyid ʿAlamullāh was still in his early youth when Sayyid Abū Muḥammad – out of his concern - wanted to get him employed in the royal army. Since Sayyid Abū Muḥammad was himself a military officer and from among the seniors, there was no question of any delay or difficulty in obtaining this job. He made all the arrangements as regards the means and equipment which were needed for this purpose. He made Sayyid ʿAlamullāh wear the special military uniform and took him to the head-office. The official paperwork for his employment was still remaining. Bringing him here served to make him aware of his new environment and of the royal etiquette which are to be observed. Sayyid ʿAlamullāh had the occasion of coming here on several occasions but he felt quite uncomfortable and disconcerted. However, he bore this patiently out of consideration for his affectionate uncle.

A New Turn in His Life

While these procedures were going on, Allāh *taʿālā* was making other plans for him. During his contact with the military, Allāh *taʿālā* created a situation which resulted in a complete turn in his life and conveyed him to a new world. Historians record two incidents in this regard. However, it is actually one incident to which there are two angles which are mutually connected.

The story is as follows: It was the practice of Shāh Jahān that when he was on a journey and he pitched his tent at any place, he would have four officers who would be around his throne all night. The king [Shāh Jahān] happened to stop over in Delhi one night. He woke up at night and asked: "Is anyone present?" Coincidentally, there was no one on duty at the time. Sayyid Shāh ʿAlamullāh was close by. He replied: "ʿAlamullāh." It was a dark night and it was the season of clouds and rains. To make matters worse, there was no one near the king. The king's eyes opened at around midnight again and asked: "Who is here?" Sayyid Shāh ʿAlamullāh was awake. He immediately replied: "ʿAlamullāh." Any way, no matter how many times the king asked, he received the same reply. The next morning, the king asked him: "Tell me, was there no one else with you at night?" Sayyid Shāh ʿAlamullāh replied: "Yes." The king was extremely happy by his responsibility to his duties and gave him many gifts and beautiful garments. However, this had the opposite effect on Sayyid Shāh ʿAlamullāh. He was sorrowed over the fact that the night went to waste. He thought to himself:

> "I spent the entire night awake solely for the safety of a creation. If only I had spent this night in the worship of the Creator of the heavens and earth, and would have received eternal treasures and everlasting bounties. Worldly kings have guards and officers, and occasionally confer gifts on their close associates. The Real King [Allāh *taʿālā*] does not have any guards and officers. His door is open to everyone – those who know Him and those who do not, those who are kings and those who are slaves. Furthermore, the end result of all His servants is in control of the same independent Allāh. Why, then, should I

> not turn my attention to Him? Why, then, should I not beseech Him?"

Abstention And Asceticism

These thoughts made him so restless that he came out of his tent barefooted and bareheaded, while wearing a loin cloth. He then made an open announcement that anyone can take all these possessions which he owns, the horses, the tent, all royal attachments and goods of comfort and luxury. The moment he made this announcement, people rushed forward and everything was carried away right before his eyes. Sayyid Abū Muhammad was very disappointed when he heard of this. He came, begged his beloved nephew, and did his utmost to convince him to desist from his intention. I think that the answer which Sayyid Shāh ʿAlamullāh gave is the essence of tasawwuf, and such a reality of our life that if it is not understood, a person cannot be aware of his own self nor can he recognize his True Beloved [Allāh *taʿālā*].

> People have a heart but they do not have the Beloved.

He said to his uncle: "O uncle! The probable reason for your disappointment at the change in my condition is the love and affection which you have for me, and the kind relations which you maintain with me. What can I do? A person has only one heart, and it remains with him wherever he goes. Two opposing tasks cannot be demanded of it.

وما جعل الله في جوف ابن آدم من قلبين

Allāh did not place two hearts in man.

He then quoted this couplet:

> I am removing the sorrow of this world and the Hereafter from my heart. The heart can

> either be a store house for possessions or a residence for the Beloved.

He said to his uncle: "You may now give up hope in me and give up worrying about me."

His brothers and friends did their utmost to convince him but nothing helped, and he remained firm on his resolution.

Two Years of Striving

Sayyid Shāh ʿAlamullāh then spent two years in the army environment. However, the first of these two years was spent by going into the forests, chopping firewood, placing it on his head – for the sake of culturing his self - and selling it in the market place to people whom he knew since before. Whatever income he received from this was used for his personal expenses. The second year was spent by going to houses of people and filling water for them from wells. The money which he received for this service was used for his expenses. After carrying out these difficult tasks, he developed a strong urge to obtain guidance and training from a Sufi master. This urge conveyed him to Lahore.

In The Service of Hadrat Ādam Bannūrī

Sayyid Shāh ʿAlamullāh had intense faith and confidence in Hadrat Sayyid Ādam Bannaurī from the very beginning. It seems that from his student days he had it in his mind that if he is to pledge bayʿat at the hands of anyone, it will be Sayyid Ādam Bannūrī *rahimahullāh*.

Sayyid Shāh ʿAlamullāh presented himself before the Shaykh and, by the help of Allāh *taʿālā*, traversed all the levels of Sufism in a very short time. He was blessed with special friendship with Allāh *taʿālā* and high levels of perfection. Hadrat Sayyid Ādam Bannūrī *rahimahullāh* conferred khilāfat to him, appointed him

as his deputy, gave him his own turban, and also the turban of Hadrat Mujaddid *rahimahullāh*.

The exact period of time which he spent with Hadrat Sayyid Ādam Bannūrī *rahimahullāh* is not known. What is certainly known is that he spent 12 nights in very trying and difficult conditions. He would go daily to the forest, load firewood on his head, sell it, keep half the income for himself and distribute the other half to the poor and needy.

He remained with the Shaykh in this manner for a short period. When he was about to depart, he said: "There are many senior Sufi masters in Audh. Of what value will I be when I am among them?" Hadrat Sayyid Ādam Bannūrī *rahimahullāh* went into meditation for quite some time and said: "Your position among them will be like a lantern among candles." He went into meditation again and said: "Focus yourself and go. You may then go to your place. Your position among them will be like the sun among the stars."

Sayyid Shāh 'Alamullāh's Night And Day

No part of his day or night was devoid of any Sunnat or desirable act.

> That time which passes without love is most inappropriate to lovers. That time which passes in a state of awareness is most deplorable to those who are intoxicated.

In every matter he would prefer acting on resoluteness than on concession. He did his utmost to ensure that his sleeping and waking up, getting up and lying down, walking about, eating and drinking, and intermingling and interacting with people – were all in line with the Sunnat of Rasūlullāh *sallallāhu 'alayhi wa sallam* and filled with his effulgence and blessings. There was no difficulty nor any need for formalities in doing all this. Rather, following the Sunnat had become the

nourishment for his heart and soul. Just as it is difficult for a fish to live without water or for a human to live without air, it was difficult for him to live without following the Sunnat.

Consideration of the Sunnats and optional acts in worship are nonetheless easy. Many Sufi masters had distinguished themselves in their nightly and abundant worship to the extent that it is difficult to find the like thereof among past peoples. His different forms of dhikr, spiritual practices and acts of worship were so many that people in these cowardly times will probably not believe them. For a senior Sufi master who is looked up to by the masses and the elite to offer salām to his juniors, sweep, fill water, join his house folk and domestic workers in carrying out domestic tasks, go out to the forest in the presence of murīds and associates to bring firewood and carry it on his head, purchase the goods which are needed by others and convey the same to their houses are deeds which are extremely difficult and put a person though a severe test and tribulation.

The excellences which Sayyid Shāh ʿAlamullāh achieved in this field are undoubtedly the most glittering chapters of his life, and an illustrious page of our history. No biographer or historian can ever disregard them.

Consideration to The Sunnat in Everything

Sayyid Shāh ʿAlamullāh was so conscious of the Sunnat in every act that he would consider all the etiquette of the Sunnat in doing it. For example, he would always be the first to offer salām without any distinction between seniors, juniors, men and women.

Abhorrence of Bidʿat

He abhorred bidʿat to such an extent that if he learnt that a certain person was involved in it, he did not even

tolerate looking at him or replying to his salām. It is more far-fetched for him to meet such a person or to accept his gift.

He had a natural aversion towards customs, innovations and un-Islamic practices. He would prohibit these without any flattery and adulation. He could not tolerate disregarding any of these. Most people who came to meet him would return after having repented and their ways would have been rectified.

Statements

The heart of a believer is the sanctified place of Allāh *taʿālā*. Just as it is prohibited for a seeker to beg verbally, it is far worse for him to beg with his heart. Begging is a humiliation. The effect of begging verbally is confined to humans. Begging with the heart causes a defect in one's presence of heart with Allāh *taʿālā*. A Hadīth states:

قلب المؤمن حرم الله، حرام يلج فيه غير الله

The heart of a believer is the sanctified place of Allāh taʿālā. It is harām for anything other than Allāh taʿālā to reach it.

The seekers of the truth must spend their entire lives striving to ensure that their hearts remain devoid of all apart from Allāh *taʿālā*. If they can achieve this in this world, they will be most fortunate. If they do not achieve it, they must continue striving for it until they die in its quest. This is because the one who gives his life for the removal of these veils and to connect himself with Allāh *taʿālā*, there is hope that the veils will be lifted, and the progress in love for Allāh *taʿālā* which he could not realize in this world will be realized in the after life by virtue of his striving and quest.

> Laziness and lethargy in the creed of the Tarīqah is a sign of unbelief. Yes, the essential treasure in this path is eagerness and enthusiasm.

The Reality of Patience

While explaining the reality of patience, he said: A Hadīth states that when a poor Muslim goes to the market and looks at all the goods there, but cannot purchase them because of his poverty, and remains patient, Allāh *taʿālā* confers him with a new level in Paradise on account of his patience.

The Patience of Ibrāhīm ibn Ad-ham

He related the following story in one assembly:

Sultan Ibrāhīm ibn Ad-ham had come to perform hajj. He needed to shave his head on the day of sacrifice and spoke to a barber. When he just started shaving his head, a wealthy person who was prepared to pay him one dīnār came to him and said: "Shave my head." The barber, in his greed for the money, left Ibrāhīm ibn Ad-ham and turned his attention to the wealthy man. When he finished with the wealthy man, he came back to Ibrāhīm ibn Ad-ham. He just started with him when another wealthy man arrived. He left Ibrāhīm ibn Ad-ham and got busy with the second wealthy fellow. This happened about five or six times. When he finally finished shaving the head of Ibrāhīm ibn Ad-ham, the latter paid him double of what he had been charging the others. The barber was both ashamed and astonished. He thought to himself: "I troubled and humiliated this man so much, yet he is paying me double the amount!" He asked: "O dervish! Why are you paying me double? I trampled on your rights out of my worldly greed and fear for those worldly people. I did not even have any hope of receiving anything from you. If you have to pay me, give me the amount which

everyone else pays me. What is the reason for paying me double?" Hadrat Ibrāhīm ibn Ad-ham replied: "Payment is given in lieu of the effort that is put in. The reason for paying you extra is that each time you left me and attended to a wealthy person, I became extremely angry and burnt with rage. I wanted to give vent to my anger on you but I defeated my self and exercised patience. The rank of the patient ones is indeed a very lofty rank. I acquired this through you. In reality, you are therefore my friend, and this is why I paid you more."

Shāh ʿAlamullāh then said: "O brothers! Such were the true Sufis. We ought to mourn over the fact that we dress like Sufis but act like rebels and Pharaohs, and succumb to the deception of our selves."

He also said in the same assembly: "O friends! We ought to re-examine our selves, and always focus on Allāh's grace and kindness. We have to come out of our self-conceit and realize that everything is insignificant without the grace of Allāh *taʿālā*."

Patience And Resoluteness

Patience and resoluteness were the glittering qualities of Sayyid Shāh ʿAlamullāh's life. After the quality of following the Sunnat, these two qualities filled his entire life. It is probably for this reason that mention of these are found repeatedly and in detail in his statements. The gist of a lengthy assembly is presented below. It by and large contains these themes. He said:

As long as people do not refer to the seeker of the truth as a deviate, he cannot reach the rank of siddīq (the truthful). The Prophets and Auliyā' – all of them in their respective times – had to endure countless hardships and difficulties at the hands of rejecters and those who were envious of them. After all this, they acquired the

levels of the patient ones regarding whom Allāh *taʿālā* says:

إِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ

It is the patient ones who receive their reward without measure.[1]

A servant is either in one of two conditions. One condition is favourable to him. For example, he enjoys prosperity, bounties and a high position. The other is unfavourable. He needs patience in both conditions. If conditions are favourable to him, he has good health, wealth, children and whatever his heart desires, then he must not attach his heart to all these things. He must not be greedy to increase them. He must believe that they are all loaned to him and will soon be separated from him.

As for the conditions which are unfavourable to him, they are of three categories: (1) One in which he has been given a choice, e.g. obedience and abstaining from disobedience. He needs patience in both. The beginning, middle and end of acts of obedience require patience. First of all he has to set right his intention and keep his heart pure from ostentation. These two require a lot of patience. The second is to consider all the pre-requisites and etiquette of the act of worship, and he must not allow it to become polluted by anything else. For example, if he is in salāh, he must not look towards anyone, he must not think about anything. Patience at the end requires him to abstain from mentioning his act of worship and being proud over it.

The importance of patience in acts of disobedience is obvious. Without patience there is no way of freeing

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[1] Sūrah az-Zumar, 39: 10.

oneself from such acts. The stronger the desire, the easier the sin, and the more difficult the patience.

Allāh *taʿālā* says: "When I inflict any calamity on a person as regards his life, wealth, children and family; and he remains patient, then I feel ashamed to take him to account, to weigh his deeds and have his book of deeds checked."

Allāh *taʿālā* said to Jibrīl *ʿalayhis salām*: "When I take away the sight of a person, do you know what I give him in return?" Jibrīl replied: "You know best." Allāh *taʿālā* said: "I bless him with the ability to see Me."

Demise

Sayyid Shāh ʿAlamullāh was born on 12 Rabīʿ al-Awwal 1033 A.H. He lost both parents at infancy. His maternal uncle took care of him. In this way, his life started in emulation of the Sunnat. Then his entire life was spent in following and propagating the Sunnat. Look at the mercy and affection of Allāh *taʿālā* that he also passed away at the same age as Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

It is stated in *Tadhkiratul Abrār* that Sayyid Shāh ʿAlamullāh *rahimahullāh* had an ardent desire that his age must not surpass that of Rasūlullāh's. He was blessed with this honour at his final hour. He passed away on 9 Dhū al-Hijjah 1096 A.H. at the age of 63. This servant of Allāh *taʿālā* who never abandoned the Sunnat throughout his life, who acted on resoluteness and striving, and did not turn away from any Sunnat, desirable or preferable act finally met with his true Beloved [Allāh *taʿālā*].

> What can be better in this world than when a friend meets his friend, and a beloved joins with his beloved!

Aurangzeb's Dream

On the same day as Sayyid Shāh ʿAlamullāh's demise, Aurangzeb ʿĀlamgīr *rahimahullāh* saw a dream in which he saw that Rasūlullāh *sallallāhu ʿalayhi wa sallam* had passed away and the angels were taking his blessed body towards the heavens. The king was quite disturbed by this dream and asked the ʿulamā' and Sufis for an interpretation. They said: "It seems that Sayyid ʿAlamullāh (who followed the Sunnat at every step of the way) has passed away." The king ordered for this date to be recorded. Soon thereafter he was informed that Sayyid Shāh ʿAlamullāh *rahimahullāh* had indeed passed away on the same night.

Aurangzeb asked: "How did it come to your minds to give this interpretation of my dream the moment you heard it?" The ʿulamā' replied: "There is no one comparable to him when it comes to following the Sunnat. In addition to being from the progeny of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he surpasses most of the ʿulamā' and Sufis in his love for and emulation of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and in his strict adherence to Sunnats and desirable acts."

His grave lies in a four-walled graveyard which is to the east and south of the historical musjid[1] of his Dā'irah.

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[1] The historical background to this musjid is that Sayyid Shāh ʿAlamullāh *rahimahullāh* performed his second hajj around the year 1082 A.H. Details with regard to this hajj journey are not found. What is certainly established is that he sketched the Kaʿbah on a piece of paper and brought it back with him. Then one year later, in 1083 A.H., he built a musjid near his house on the bank of the Say' River in line with the measurements of the Kaʿbah. He added zam zam water in its foundation. The length, breadth and height of the building were a few fingers less than that of the Kaʿbah. He did this out of respect to the Kaʿbah. He had three doors

There are a few ordinary graves having some ordinary markings. One of them is an indistinguishable grave without any markings, bearing that pure soul whose lofty rank, strong affiliation [with Allāh *taʿālā*], and emulation of the Sunnat was accepted by the Sufi masters of his time going right up to the King of India, ʿĀlamgīr *rahimahullāh*.

All praise is due to Allāh *taʿālā* for His kindness that whenever I used to go visit Makhdūmī al-Mukarram Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī (who is a lamp from this same noble family [of Shāh ʿAlamullāh], bears his sciences and spirituality, and is an inheritor of his noble character and qualities), I get the opportunity of visiting the graves of this family, praying there and conveying rewards to them. May Allāh *taʿālā* accept all this and bestow me with the blessings of these pious personalities. Āmīn. All praise is due to Allāh *taʿālā*, whenever I come here, I observe the effects of these personalities' blessings and effects. When I perform salāh, read the Qur'ān or carry out other acts of worship, I perceive a special humility and concentration, and my heart experiences peace and tranquillity. O Allāh! Increase me in this.

Hadrat Thānwī's Exposition

I heard this incident on several occasions from Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī that Hadrat Maulānā ʿAbd al-Ghanī Phūlphūrī (Aʿzamī) who was a khalīfah of Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *quddisa sirruhu* related that Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī was going to Lucknow. When he passed the Rāi Bareillī station, he said: "I can see the effulgence of the Takiyah

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on each of the four walls so that extra light could stream in. He also laid a floor on all four sides, similar to the tawāf area around the Kaʿbah. (*Tadhkirah Shāh ʿAlamullāh Sāhib*, p. 68)

personalities here." On the other side, Sayyid Khalīl ad-Dīn Sāhib who is from the noble progeny of Takiyah Dā'irah Shāh 'Alamullāh and had pledged bay'at to Hadrat Maulānā Rashīd Ahmad Gangohī *quddisa sirruhu* saw a dream in which Hadrat Shāh 'Alamullāh Sāhib *rahimahullāh* was saying: "Bring Maulānā Thānwī to Takiyah." Sayyid Khalīl ad-Dīn Sāhib sent a person to Lucknow to relate this dream to Hadrat Maulānā Thānwī. When the person related the dream to him, he said: "If I were to go now, it will cause me to become popular. It is therefore inappropriate to go now. I will take the honour of going on some other occasion."

Note: This certainly demonstrates the spirituality and supernatural feat of Hadrat Shāh 'Alamullāh. Furthermore, from the above reply of Hadrat Maulānā Ashraf 'Alī Thānwī, we learn that he was extremely cautious about popularity and fame. He used to impress this on his associates as is clear from his letters, writings, teachings and statements. It is most unfortunate that we who consider ourselves to be affiliated to him do not fulfil this teaching as it ought to be fulfilled. We seek refuge in Allāh *ta'ālā*.

Hadrat Muslihul Ummat's Wish

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* had a special and strong bond with this family. In addition to this, Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī *rahimahullāh* used to visit him regularly. This is why Hadrat Muslihul Ummat always had the desire and yearning to go to Dā'irah Shāh 'Alamullāh. Hadrat Maulānā Abul Hasan Nadwī himself related to me: "When I was in Mumbai, he sent a message to me via Maulānā 'Abd ar-Rahmān Jāmī that – Allāh willing – he will visit Takiyah. Unfortunately his illnesses did not permit him to realize this wish."

I make a deep-hearted supplication that Allāh *ta'ālā* – through His grace and kindness – honours us with the

ability to follow the Sunnat, and blesses us with good character, humility, servitude and other excellent qualities which were enjoyed by Hadrat Shāh Sayyid ʿAlamullāh *rahimahullāh*. Āmīn. (compiler)

Hadrat Sayyid Muhammad Bukhārī Bījāpūrī

Introduction

His origins are in Bukhārā. One of his forefathers came to India and settled down in Gujarat. From Gujarat he came into the limelight in Bījāpūr. He combined physical and spiritual excellences and possessed spiritual sciences. The seniors and noblemen of the city had good confidence in him and they used to respect and revere him.

Education

He was actively engaged in guidance and instruction. The masses and elite used to benefit from him. It was mostly the Gujaratis who used to be guided through him. He strictly forbade his murīds and associates from hurting the feelings of anyone.

Note: This has always been the special advice of the Sufis, i.e. do not cause any verbal or physical harm to anyone. They constantly quote this couplet:

> Paradise is that place where there is no pain and hurt. No one is pained and hurt by anyone.

Demise

He passed away in 1097 A.H. May Allāh *taʿālā* illuminate his resting place. He was buried within the city of Bījāpūr in ʿAlī Bāgh.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 991.

Hadrat Maulānā Mīr Sayyid Qanūjī

Name, Merits And Virtues

His name is Muhammad and he was addressed as Mīr. He was a resident of Qanūj. He was from among the famous and knowledgeable 'ulamā' during the era of 'Ālamgīr *rahimahullāh*. He was particularly proficient in mathematics and literature. Shāh Jahān called him to the royal court with utmost respect and included him among his close associates. When 'Ālamgīr *rahimahullāh* became king after Shāh Jahān, he accorded the same respect to him. When he moved from Akbarābād to Delhi, 'Ālamgīr *rahimahullāh* brought him with.

'Ālamgīr *rahimahullāh* had a special interest in the written works of Imām Ghazzālī *rahimahullāh*, especially his *Ihyā' al-'Ulūm*. He studied most of Imām Ghazzālī's books under the tutorship and supervision of Sayyid Mīr Qanūjī. *Tadhkirah 'Ulamā'-e-Hind* states:

He studied the books of Hujjatul Islam Imām Ghazzālī *rahimahullāh*, especially *Ihyā' al-'Ulūm* through his help and assistance.

He enjoyed considerable influence in the royal court. He used to attend every assembly of 'Ālamgīr *rahimahullāh*. The marriage of Prince A'zam was performed through Mīr Sayyid Qanūjī's representation. 'Ālamgīr had to go to Audepūr and Ajmer because of the political situation there and had to remain for several months. Sayyid Mīr Qanūjī went to Ajmer to meet him. 'Ālamgīr received him with much respect and reverence. He presented him with 1 000 rupees in cash and two tables filled with fruits.

Fatāwā 'Ālamgīrī

When scholars were being selected for the compilation of *Fatāwā 'Ālamgīrī*, his name also came up. He played

a major role in its completion. *Tadhkirah ʿUlamā'-e-Hind* states:

> He put in all his efforts in the compilation of *Fatāwā ʿĀlamgīrī*.

Demise

There is no clear mention of his date of death. The author of *Ma'āthir ʿĀlamgīrī* writes under the events which took place in 1097 A.H.

> Sayyid Sharīf, the son of Qudwatul Mashā'ikh Mīr Sayyid Muhammad Qanūjī who was the teacher of Shāh Jahān and was well-known for his merit, excellence, intelligence and perception was appointed over Karūrah Ganj.

It is gauged from this that he had passed away before 1097 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Fatāwā ʿĀlamgīrī Aur Oes Ke Mu'allifīn*, p. 32.

Hadrat Shaykh al-Islam Khwājah ʿĀbid Siddīqī Samarqandī

Name And Lineage

His name is Khwājah ʿĀbid, his title is Shaykh al-Islam, he is addressed as Qalīj Khān Bahādur, and his father's name is ʿAzīzān ʿĀlam Shaykh.

Birth

He was born in ʿAlī Ābād, Samarqand.

Education And Training

His father initiated his education. He was intelligent and sharp-minded. He began progressing daily in his education. He reached a level of perfection when he was a youth. According to *Hujjah adh-Dhākirīn* it is learnt that his education was completed under the ʿulamā' of Bukhārā. The ruler of Bukhārā conferred him with the title of Shaykh al-Islam. He is the only one in his family to be given this title. He was appointed as the religious head of the same city and remained in this post for a long time.

Hajj Journey

After passing some time, he left for the Hijāz for the sake of hajj and visiting Madīnah. He first proceeded from Bukhārā to his hometown, ʿAlī Ābād in Samarqand. He spent a few days meeting his relatives and family. He had 60-70 murīds and workers who accompanied him. He was responsible for all of them. Whatever expenses were incurred along the way were paid by him. At the time when he was appointed as Shaykh al-Islam over Bukhārā, Nadhr Muhammad Khān was ruling over Bukhārā, Balkh and other regions. This Khān Sāhib accorded him utmost respect and reverence. When he used to go to meet him, he would get up from his seat to welcome him, and then

seat him next to him. He used to be extremely saddened at the time of his departure.

Note: These were righteous rulers who used to honour and respect the Sufis. They were most eligible for the following saying:

نعم الأمير على باب الفقير

A worthy ruler is the one who is found at the door of a pauper.

May Allāh *taʿālā* increase such people among the Sufis and rulers.

A group of ʿulamā' and students accompanied him for a few stations from Bukhārā. He used to ask them to leave at each station. The son of Mīr Shihāb ad-Dīn – addressed as Ghāzī ad-Dīn Khān Bahādur – was with him. The son was about 12 years old at the time.

He then left ʿAlī Ābād with his companions in 1066 A.H. for the sake of hajj. When he reached Sindh, King Shāh Jahān's employee informed the king of his arrival. A royal order was issued to the rulers of Sindh to host him and see to his needs in the best way possible. The same order was issued to rulers of other stations where he would pass through. Each station must welcome him, host him, and present whatever he needed. Shāh Jahān was conversant with the qualities and attributes of the pious personalities. He also knew that Khwājah ʿĀbid is looked up to by kings, and possesses external and internal excellences. He was extremely desirous of meeting him. He eventually entered Agra, the capital, in 1066 A.H. As per the order of the king, the seniors and dignitaries of the Sultanate received him with respect and honour. He was made to stay over in the royal palace. All the means of hospitality were made available to him.

He made his appearance in the king's court the next day. Shāh Jahān respected knowledge and acknowledged people of capabilities. He met him with genuine respect and permitted him to sit in his place. He asked him about his journey and about some pious personalities of the past. Khwājah ʿĀbid enjoyed his meeting with the king, thanked him, and prayed for him.

The King's Request

The king too was very cordial and warm in receiving this honourable guest. He requested Khwājah ʿĀbid to enable himself and his subjects to benefit from his blessings and to settle down in India. The king and the populace will benefit from his blessed company. Khwājah ʿĀbid acceded to the request by saying that he will settle down in India after his return from hajj, and will call his family and relatives from Samarqand and Bukhārā. The king was overjoyed by this response and thanked him. He then appointed him as a private tutor for Prince Aurangzeb. He permitted him to proceed for hajj and made all arrangements for his travel requirements. ʿĀlamgīr conferred him with the title of Qalīj Khān Bahādur and informed him of it by writing to him. Khwājah ʿĀbid boarded a ship in Surat and proceeded to Makkah Mukarramah. He reached safely, completed his hajj, visited Madīnah Munawwarah and other blessed places.

Return to India

Khwājah ʿĀbid returned to India after about one year and was honoured to be employed over Prince Aurangzeb. He saw to his training and rectification. When the Prince was given authority over certain responsibilities, he appointed Khwājah ʿĀbid to several services one after the other. No matter which service he was appointed to, he fulfilled it in a most beautiful manner. Sometimes he was put in charge of religious

affairs, sometimes he was appointed as a governor over a district, and sometimes he was given a post in the army. He carried numerous tasks during the Prince's era as a prince and as a king. He used to praise him and speak highly of him from beginning to end.

Character

Although he appeared to be a wealthy person, he was a dervish within himself. He was a man whose heart was attached to Allāh *taʿālā*, he possessed excellent character and religiosity. He had a humble and tolerant temperament. He possessed the excellent qualities and attributes of the pious personalities of the past. He showed concern for the poor and was hospitable to guests. Through him, many children of the pious elders of Samarqand and Bukhārā reached high positions in India. During the era of ʿĀlamgīr *rahimahullāh*, his house was like a rest-house for people who came from Samarqand and Bukhārā. He never allowed a single moment to pass in seeing to the needs of his guests. About 200-250 pious people would eat at his table daily. Various types of foods would be laid out before them. He had a generous heart and joyful disposition. He used to see to the needs of the poor, orphans, widows and paralysed. He had stipulated monthly stipends for many of them. He also helped and assisted those who were going on hajj. He used to send valuable and rare gifts from India to the 'ulamā' of Samarqand, Bukhārā and Balkh. He used to send gold and silver as well.

In our times, we find Hadrat Nizām, who is from the progeny of Khwājah ʿĀbid, following in the footsteps of his forefather.

As the saying goes:

الولد سر لأبيه

A son is intricately linked to his father.

كل شيء يرجع إلى أصله

Everything returns to its source.

The pearls of the pious elders of the past are periodically seen in him. The same springs of beneficence are observed in him. Allāh willing, these blessings will continue until the day of Resurrection by virtue of the pure intention and blessings of the pious elders of the past.

Note: The merit, excellence and acceptance of Hadrat Shaykh al-Islam are clearly learnt from the above. It truly displays his nobility and good fortune. Furthermore, we can gauge the humility and humbleness of Shāh Jahān and his Prince Aurangzeb ʿĀlamgīr *rahimahullāh*, their love and confidence in ʿulamā' and Sufis, and their enthusiasm to serve them. This is something to be proud of. If only these qualities continued in their succeeding progenies. Had this been the case, India, its people and its succeeding generations would not have had to see the evil which they see at present. May Allāh *taʿālā* bless us all with lives of piety and religiosity, and may He protect our children from the taint of becoming unworthy successors. Āmīn. (compiler)

Demise

King Aurangzeb ʿĀlamgīr attacked Gaulkandah Hyderabad in 1097 A.H. Abul Hasan Qutb Shāh, also known as Tānā Shāh, was ruling the region. He fled from Hyderabad and took refuge in the Gaulkandah fort. ʿĀlamgīr's army pursued him and laid siege to the fort. The two sides were firing canons and other weaponry at each other, and people were succumbing to injuries and death on both sides. Shaykh al-Islam was part of the army and he was also injured. His

injury was quite severe. He eventually passed away three days after the injury on 24 Rabīʿ ath-Thānī 1098 A.H. To Allāh we belong and to Him is our return. He was buried on the field of Gaulkandah.[1]

[1] *Maẖbūb at-Tawārīkh*, vol. 1, p. 25.

Hadrat Mīr Asadullāh Shahīd Gaulkandah

Name And Lineage

His name is Mīr Asadullāh and he is the son of Mīr Fadlullāh Bukhārī. He is of genuine lineage and standing. His father was employed during the rule of Shāh Jahān and was appointed to distinguished positions. The rulers and ministers accorded him utmost respect. His father passed away during the rule of ʿĀlamgīr *rahimahullāh*. He had several brothers all of whom were appointed to high posts by ʿĀlamgīr *rahimahullāh* because of their family virtue.

Life

He was matchless as regards his courage and bravery. He was well known for his manliness and generosity. He was desirous of the Sharīʿah and Tarīqah, and ardently loved Allāh-recognition and tauhīd. He used to spend most of his time in worshipping Allāh *taʿālā* and reciting the Qur'ān. He was immersed in the ocean of Allāh-recognition and tauhīd. He was like a kebab over the fire of yearning for Allāh *taʿālā*. He used to conceal his spiritual conditions from the masses. He always spent the night in worship and tahajjud. He was present when the Gaulkandah fort was surrounded. The fort was not being conquered. ʿĀlamgīr and the soldiers searched for Auliyā' to obtain their help through their prayers. One of the workers informed ʿĀlamgīr about Mīr Asadullāh's nightly worship. ʿĀlamgīr sent one of his special associates to confirm his spiritual condition, and then requested his duʿā's. He made duʿā' and also joined in the siege. The fort was conquered through the blessings of his focus and duʿā'.

Demise

He was martyred when a canon struck him. He was buried in 1098 A.H. near the Gaulkandah fort and was

given the title Mīr Asadullāh Shahīd. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Maẖbūb at-Tawārīkh*, vol. 1, p. 88.

Hadrat Qādī Khūbullāh Jaunpūrī

Name And Lineage

He was Qādī Khūbullāh the grandson of Shaykh Muhammad Hafīz Husaynī Jaunpūrī. He was from among the distinguished 'ulamā' in the science of Arabic grammar and literature.

Birth

He was born and brought up in Jaunpūr.

Merits And Excellences

He acquired many treasures of knowledge and became one of the most superior Hadīth masters. He knew 1 800 Ahādīth together with the names of their narrators. Due to his knowledge, he was appointed as the Chief Judge in Allāhābād city. He fulfilled this post in a most laudable manner. He had a very witty disposition.

It is said that when Nawāb Shujā' ad-Daulah came to Allāhābād and asked his name when he met him, he replied: "My name is Khūbullāh." The Nawāb asked: "The word Khūb is a Persian word while Allāh is an Arabic word, how can the two be joined together?" He replied: "A meaning is not necessary for a name." The Nawāb said: "You are a qādī (judge), yet you have a name which has no meaning!?" He replied: "I was not a judge at the time when I was named." The Nawāb smiled at his retort and agreed with him.

It is related that Qādī Khūbullāh went to meet Qādī Thanā'ullāh Jaunpūrī. After asking him about his well-being, Qādī Khūbullāh indicated to the worker to bring a huqqah. The worker brought it. Qādī Thanā'ullāh quoted a few lines of poetry dispraising the huqqah. Qādī Khūbullāh immediately composed the following lines there and then, and read them to him:

> Although tobacco is harmful and I have not seen anyone benefiting from it, it also has some good in it. It keeps you away from talking nonsense for a short while.

Those who were present praised him for his balanced disposition.

Demise

He passed away on 14 Shaʿbān 1100 A.H./1688. May Allāh *taʿālā* illuminate his resting place.[1]

However, *Nuzhatul Khawāṯir*, volume five states that he passed away in 1016 A.H. Allāh *taʿālā* knows best.

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[1] *Tārīkh Jaunpūr*, vol. 2, p. 1686.

Hadrat Shaykh Salāh ad-Dīn Chishtī Gujarātī

Name And Lineage

His name is Shaykh Salāh ad-Dīn and he is the fourth son of Shaykh Rukn ad-Dīn Ahmad Buzurg. He was born in Ahmadābād, Gujarat.

Education And Training

He completed his elementary text books under his father and the 'ulamā' of Gujarat while he was a youngster. He developed complete mastery over Arabic and Persian, he was unique in the field of tasawwuf and tauhīd, and was matchless in his literary compositions and poetry.

Merits And Virtues

His speech was free from verbosity. It was immersed in spiritual facts and cognition. He wrote a *Dīwān* – collection of literary articles and poetry. He was a man of beauty and power. He had lofty aspirations and was a man of dignity. He ate well and dressed well. He was a wealthy person externally but a dervish from inside. He was soft hearted and humble. He loved dervishes and showed concern for the poor. He was extremely generous and open-hearted. He used to conduct assemblies most of the time. Sufi masters and rulers used to attend. His life centred around reliance in Allāh *ta'ālā* and contentment. Allāh *ta'ālā* showered him abundantly. When the wealthy people and his associates sent gifts to him, he would distribute them immediately.

Demise

He passed away on 21 Dhū al-Hijjah 1100 A.H. He was buried in Shāhpūr Mahallah in Ahmadābād, Gujarat. May Allāh *ta'ālā* illuminate his resting place.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 471.

RIGHTEOUS KINGS OF INDIA

Allāh *taʿālā* says:

تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ

You give kingdom to whomever You will and You take away kingdom from whomever You will.[1]

Volumes three and four contained biographies of a few kings of India who were righteous, just and followed the Sunnat. They rendered important services to Islam and the nation and had certain admonitory life conditions, desirable character, unique sense of justice, and extreme equity in treating people of every religion and creed. In the present volume – volume five – we present short biographies of a few Mogul Sultans such as Jahāngīr, Shāh Jahān and Aurangzeb ʿĀlamgīr. Inspiration is from Allāh *taʿālā*.

May Allāh *taʿālā* make it beneficial and enlightening to the reader. Āmīn.

A Few Fortunate Mogul Sultans

Up to this point, you read about the righteousness and piety of Allāh-fearing ʿulamā'. I feel I should relate the life conditions and statements of some kings who were influenced by the teachings and training of those ʿulamā' so that we could take a lesson from them and we may view the revivalist works which were undertaken by the Sufis and ʿulamā', especially of Hadrat Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* and Hadrat Imām Rabbānī Mujaddid Alf Thānī *rahimahullāh*.

The religiosity of kings undoubtedly has an effect on the subjects. There is a famous saying:

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[1] Sūrah Āl ʿImrān, 3: 26.

الناس على دين ملوكهم

People follow the ways of their kings.

This is why Hadrat Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* and Hadrat Imām Rabbānī Mujaddid Alf Thānī *rahimahullāh* focussed special attention on the rectification and training of kings, and the effects of their efforts were clearly seen.

The first of these kings is Jahāngīr who, because of his initial irreligiosity, had become an opponent of Hadrat Mujaddid Sāhib *rahimahullāh*. Consequently, he had to bear the pains of imprisonment and incarceration. However, Allāh *taʿālā* guided Jahāngīr, Hadrat Mujaddid Sāhib *rahimahullāh* was freed and given a choice to live in his hometown or join the royal army. Hadrat Mujaddid Sāhib *rahimahullāh* chose the second option. Subsequently, the king was honoured with the companionship of Hadrat Mujaddid Sāhib *rahimahullāh* and had opportunities of listening to his talks and lectures. He was impressed by them and expressed his confidence in favour of Hadrat Mujaddid Sāhib *rahimahullāh*.

Jahāngīr was followed by his son, Shāh Jahān, who was better and more religious than his father. He was followed by Aurangzeb ʿĀlamgīr *rahimahullāh* regarding whom it is said that he was dressed as a king but was a dervish in reality. He had pledged bayʿat to Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh* and traversed the different levels of tasawwuf. In fact, he played a major role in the protection and continuation of Islam in India. That is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

It becomes clear from the above that a just and equitable government is also necessary for the proliferation and propagation of Dīn. Allāh *taʿālā* says:

وَلَوْ لَا دَفْعُ النَّاسِ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

Had it not been for Allāh's repelling some people by others, the land would have been corrupted.[1]

In his commentary to the above verse, the author of *Rūh al-Maʿānī* writes:

وفي هذا تنبيه على فضيلة الملك، وأنه لو لاه ما استتبّ أمر العالم، لهذا قيل: الدين والملك توأمان. ففي ارتفاع أحدهما ارتفاع الآخر، لأن الدين أُسّ والملك حارس. وما لا أس له فمهدوم، وما لا حارس له فضائع.

This verse draws attention to the merit of a Sultanate in the sense that in its absence, the system of the world will be in disorder. This is why it is said: "Religion and Sultanate are twins." The absence of one necessitates the absence of the other. This is because religion is the foundation and Sultanate is its protector. Anything without a foundation is bound to perish. Anything without a guard is bound to destruction.[2]

Note: Glory to Allāh! What an excellent statement which ought to be recorded in gold and be borne in mind. Inspiration is from Allāh *taʿālā*.

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[1] Sūrah al-Baqarah, 2: 251.
[2] *Rūh al-Maʿānī*, vol. 2, p. 174.

King Jahāngīr

Name And Lineage

His name is Salīm, his title is Abul Muzaffar Nūr ad-Dīn Muhammad Jahāngīr Bādshāh, and his father's name is Jalāl ad-Dīn Akbar Bādshāh.

Birth

He was born on 17 Rabīʿ al-Awwal 977 A.H. on a Wednesday in Fatah Pūr Sikrī, U.P.

Education And Training

In his *Bazm Taymūrīyyah,* Sayyid Sabāh ad-Dīn ʿAbd ar-Rahmān *rahimahullāh* writes the following about his education and training:

Jahāngīr was born through duʿā's, was nurtured with wishes and desires, and brought up with pride. When he came to an age of understanding, he found himself in the granaries of knowledge and perfection. When he was four years, four months and four days old, his knowledge-loving father carried out the custom of initiating him in a maktab. His father appointed Faydī and Maulānā Mīr Kalān Harawī Muhaddith *rahimahullāh* for his education. Qutb ad-Dīn Khān *rahimahullāh* and ʿAbd ar-Rahīm Khān Khānā *rahimahullāh* were appointed as his private tutors. The father of Maulānā Ahmad ʿAlī was also from among his teachers. The latter was matchless in the fields of astronomy, physics, dictation, creative writing and calligraphy. Jahāngīr studied the 40 Hadīth under Sayyid Sadr Jahān *rahimahullāh.* The blessing of having such teachers and tutors ought to bring great results. He therefore glittered like the moon on the horizon of knowledge and language.

He studied the Turkish language under ʿAbd ar-Rahīm Khān Khānā *rahimahullāh.* He himself writes in this regard: "Although I was born and brought up in India, I

am able to speak and write the Turkish language." He added a few sections towards the end of *Tuzk Bābrī* in the Turkish language.[1]

Ascension to The Throne

He ascended the Mogul throne in Agra on a Thursday, 18 Jumādā ath-Thāniyah 1014 A.H. at the age of 38. Just as he was a genealogical link between Akbar and Shāh Jahān, he was also a bridge between the two as regards religious and political changes.

Due to their self motives, historians speak ill of all Muslim rulers. How, then, can we expect them to speak in praise of Jahāngīr? However, the fact of the matter is that he was not as bad as they make him out to be.

Allāh *ta'ālā* had conferred him with natural capabilities and excellent aptitudes. Just as he desired the protection of his own rights, benefits and comforts; he desired the comfort, ease and prosperity of his subjects. He had a pain in his heart for his subjects. He used to say: "It is the duty of a king to protect even the animals in the forests and the birds in the air, and to see to the rights of the animals which are under his throne."

He writes:

Justice And Equity

After taking my place on the throne, the first order which was issued by me was that the chain of justice be suspended so that if those who are responsible in the court of justice display shortcomings or lag behind in seeing to the injustices which have been committed against the oppressed, then the latter may personally reach this chain and inform me about it.[2]

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[1] *Bazm Taymūrīyyah*, vol. 2, p. 6.
[2] *'Ulamā'-e-Hind Kā Shāndār Mādī*, vol. 1, p. 87.

Jahāngīr's Justice

Hadrat Mujaddid Sāhib *rahimahullāh* writes about his justice and equity in Maktūb no. 92, vol. 2, as follows:

> Just as Allāh *taʿālā* illuminated the world through the light of the justice and equity of the king, He gave victory and honour to the Sharīʿah and the ummat of Muhammad *sallallāhu ʿalayhi wa sallam* through his excellent administration.

He writes in Maktūb no. 47, vol. 3, which is actually a letter addressed to Jahāngīr:

> The masses and elite are enjoying peace and tranquillity by virtue of the king's attention and concern. I express my gratitude for this.

Note: Glory to Allāh! Can there be a greater testimony in favour of Jahāngīr's justice and equity!?

Concern For The Hereafter

Jahāngīr himself writes in one place:

> By the grace of Allāh *taʿālā*, it is my habit not to waste my valuable time in more than 2-3 hours of sleep. I see two benefits in this regard. (1) Awareness about the condition of the country. (2) Wakefulness of the heart in the remembrance of Allāh *taʿālā*. How sad it is if the few days of this life are spent in heedlessness when one dream is still left. This wakefulness which cannot even be dreamed about later on must be considered to be a boon, and not a single moment must be devoid of thinking of Allāh *taʿālā*.

He had considerable respect for religion in his heart. He always refers to himself as a beggar in the court of Allāh *taʿālā*. He expresses the wish that his entire life is

spent in Allāh's pleasure and not a single breath passes without His remembrance.

Note: Concern for his subjects, consciousness of Allāh's remembrance in the heart, and valuing every moment of his life are obviously lofty qualities which are not enjoyed by even good Muslims. This is certainly by the grace of Allāh *taʿālā* and through the blessings of the companionship of Hadrat Mujaddid Sāhib *rahimahullāh* which conveyed Jahāngīr to such lofty levels.

Jahāngīr was aware of this and used to say towards the end of his life: "I have not done anything through which I can hope for salvation. However, I have a testimony: Shaykh Ahmad Sirhindī said to me one day: 'If Allāh *taʿālā* takes me to Paradise, I will not go without taking you with me.'"

A senior personality like Hadrat Mujaddid Alf Thānī *rahimahullāh* did not make such a statement about Jahāngīr just like that. Rather, he must have observed the traces of religiosity in him, and then conveyed the glad tidings of his companionship in Paradise. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Furthermore, it was by virtue of Jahāngīr's own enthusiasm that he had the honour of being a guest of Hadrat Mujaddid Sāhib *rahimahullāh* in Sirhind and eating the food from his kitchen. Although the food was simple, the king said: "I have never eaten so delicious food in my life." (compiler)

Jahāngīr's Library

The most important and reliable historian about the era of Jahāngīr is Jahāngīr himself. The history of his memoirs and their literary value are extraordinary. It is said that Jahāngīr had a magnificent library which used to accompany him on his journeys. Those 'ulamā'

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and Sufi masters whom he held in high esteem were presented with books from his library.

He went to Ahmadābād in the 12th year of his rule and met the famous personality of that city, Shaykh Ismāʿīl ibn Shaykh Muhammad Gauth *rahimahullāh*. Jahāngīr gave him a special gown, some land, and a few books from his special library. Some of the books were: *Tafsīr Kashshāf, Tafsīr Husaynī* and *Raudatul Ahbāb*. He displayed all sorts of considerations to the children of the Sufi masters.

Demise

Jahāngīr passed away on 28 Safar 1037 A.H./1627 in Lahore. He ruled for a period of 22 years. He was buried in Lahore. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tārīkh-e-Hind*, p. 167.

King Shāh Jahān

Name And Lineage

His name is Khuram, his title is Abul Muzaffar Shihāb ad-Dīn Muhammad Shāh Jahān Bādshāh, and his father's name is Salīm Muhammad Nūr ad-Dīn Jahāngīr Bādshāh.

Birth

Shāh Jahān was born in Rabīʿ al-Awwal 1000 A.H. in Lahore.

Education And Training

As per the family tradition, when he turned four years, four months and four days old, he was seated for his education. Qāsim Baig Tabrezī *rahimahullāh*, Hakīm Rawā'ī Gīlānī *rahimahullāh*, Shaykh Abul Khayr *rahimahullāh* and ʿAllāmah Wajīh ad-Dīn Gujarātī *rahimahullāh* were appointed for his education. The Prince completed the study of various sciences and arts under the supervision of these distinguished teachers. He was an expert in calligraphy. He did not have any academic inclination like Bābur, Humāyūn and Jahāngīr. This is why he did not leave behind any academic work. Despite this, no page of the book of his life was empty of academic activity.[1]

His Character And Adherence to Islam

Intelligence, reflection, mercy, kindness, justice, equity, concern for the poor, affinity with knowledge, dignity and seriousness were qualities in him regarding which there can be no doubt. His graciousness and dignity were of such a level that inappropriate words were never uttered by him.

His forbearance and noble character were such that even if a person erred in his assembly, as far as

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[1] Muftī Muhammad Pālanpūrī: *Tārīkh-e-Hind*, p. 167.

possible he would not say anything to him which may cause him embarrassment.

He was very brave and was a living example of his grandfather, Bābur's, bravery. Despite his matchless bravery, he was extremely merciful and affectionate.

When he used to hear about the oppressions of the Uzbeks and Quzlubāsh of Iran, he would be severely pained and affected, and say: "Allāh *taʿālā* gave authority to kings and made people obedient to them so that they may remove oppression from the world, and they may provide refuge to the oppressed and pitiful ones."

It was this concern for humanity which kept him constantly occupied in the wars in Balkh, Bukhārā, Qandahār and other areas.

Shāh Jahān used to say: "The royal treasures are for the sole purpose of fulfilling the needs of the inhabitants of the kingdom. The king is merely entrusted with those treasures."

Instead of quoting the lengthy writings about Shāh Jahān's character and attributes, just one incident related to Sultan ʿĀlamgīr is translated here.

This is the 12th letter which ʿĀlamgīr *rahimahullāh* wrote to Prince Muhammad Aʿzam:

The King's Time Table

Aʿlā Hadrat used to say: Hunting is the occupation of useless people. If a person is not occupied in matters related to the Hereafter, there is nothing wrong in occupying himself in setting right matters of this world. After all, we are told that this world is the sowing ground for the Hereafter.

When about 1½ hours of the night remained, he would personally come out of his bedroom, perform wudū',

and busy himself in different forms of dhikr. After the fajr adhān, he would perform salāh with the congregation of ʿulamā' and scholars. He would then proceed to the Jarauka Darshan where he would meet the Darshanis.

He used to conduct a Dīwān ʿĀm (general assembly) about 1½ hours after sunrise. He would present all matters related to the kingdom and achieve his objectives in this way. After examining a certain number of the royal horses and elephants, he would proceed to the Dīwān Khās (special assembly) where senior commanders and new officers will receive new requests, and once the king reviews everything, the commanders will receive their instructions. Selected incidents from each region would be presented, and the king's permission will be awaited for appropriate rulings and decrees. This used to continue until almost midday. A special meal would then be presented. It would be stressed that the food must be obtained from lawful sources. The king would eat just enough for his bodily needs, and to acquire physical strength for worship and meting out justice. He would personally check on the needs of all those who were receiving stipends, and then proceed to his private chamber.

Most of those who were receiving stipends were ʿulamā', scholars, students, the poor, the needy, orphans, the indigent and the sick. The king personally knew most of them and he used to be delighted to see them.

He would take a siesta, come out, perform wudū', proceed to his salāh room and occupy himself in reading the Qur'ān. He would then perform zuhr salāh and appear at Burj Asad with a tasbīh in his hand, and dhikr on his lips.

Note: Glory to Allāh! Look at the good fortune of a king of India that in addition to worshipping and reciting the

Qur'ān, he used to have a tasbīh in his hand. Whereas in our times, people are generally ashamed to have a tasbīh in their hand although it is one of the easiest ways of engaging in Allāh's remembrance, and also established from the Hadīth. (compiler)

The higher cabinet would come and present important administrative and financial matters to him. He would then sign most of the documents. Another general assembly will be conducted about 1½ before day-end. The commander, public speaker, newly-appointed officers and those who applied for lands would present themselves before him. The king would inquire about each one's rank, lineage, personal capabilities and knowledge; ponder over an appropriate position for each one, and issue orders about salaries and properties.

The king would then proceed for the maghrib salāh and go to his special chamber where sweet-tongued historians, eloquent story-tellers, beautiful-voiced singers, and experienced travellers will be present. The women would be inside behind a curtan while the men used to be outside. Based on the king's noble taste and inclination, these people would relate stories about pious people of the past and conditions of kings. In short, the king used to divide his time until midnight – fulfilling the responsibilities of his life.

'Ālamgīr *rahimahullāh* concludes his lengthy letter as follows:

Bearing in mind that my affection for you – my son – is natural and not superficial, I have no choice but to write to you and inform you of all that is suited to you and would be of benefit to you. At present, I noted whatever came to my mind. Pardon me.

Although the above letter is a distribution of the king's time, it also sheds light on his interest in matters

related to the Sultanate, adherence to injunctions of Islam, full attention to consuming what is lawful, and so on. Historians add that he was always in a state of wudū', and if he happened to touch things like jewellery and pearls, he would perform a fresh wudū'.

The fact of the matter is that it will be totally in order to refer to such a person as a walī of Allāh *taʿālā*.[1]

Note: This letter is obviously not beneficial to ʿĀlamgīr's sons alone but an admonition to all of us. When carrying out our daily tasks – whether Dīnī or worldly – we must have a time-table according to our needs as outlined above. I heard Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* saying that Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* was able to do so much as a result of following a strict time-table.

Reforms

1. Shāh Jahān wore the royal crown on 8 Jumādā ath-Thāniyah 1037 A.H. In the first year of his reign, he made prostration [before him] unlawful. Instead, he initiated the practice of kissing the ground. He then cancelled this in 1046 A.H. because it was similar to prostrating before a human. The practice of *darshan* (appearing before the king) which was initiated by Akbar was maintained.

2. The authority which the Shīʿah wielded and its evil consequences vis-à-vis the Sahābah *radiyallāhu ʿanhum*, especially the Khulafā' Rāshidīn, needs no further discussion. The Shīʿah who were in control in Decca had imposed restrictions on making mention of the Khulafā' Rāshidīn in the sermons. When making peace with this and other similar regions, the first condition which Shāh Jahān laid was that no

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[1] *'Ulamā'-e-Hind Kā Shāndār Mādī*, p. 443.

restrictions must be placed as regards praise for the Sahābah *radiyallāhu 'anhum*.

3. When minting coins, then on one side of the coin, Shāh Jahān had the *kalimah tayyibah* in the centre and the names of the Khulafā' Rāshidīn around the centre. On the other side was the name: Abul Muzaffar Shihāb ad-Dīn Muhammad Sāhib Qirān Thānī Shāh Jahān Bādshāh Ghāzī.

4. When Shāh Jahān went to Kashmīr in 1043 A.H., he realized that the Muslims there were ignorant of the teachings and injunctions of Islam. They were marrying Hindus. When a Hindu woman died, she was buried in the ground by Muslims; and when a Muslim man died, he was cremated by Hindus. Shāh Jahān issued an order that if a Muslim woman is living with a Hindu, and her husband becomes a Muslim, then the nikāh must be re-performed. If he does not become a Muslim, she must be separated from him. Shāh Jahān then appointed judges and teachers, and a formal system of education was laid down.

When he went to Gujarat (in Punjab) and surrounding areas, the Sufis and Sayyids of the region complained about certain Hindus who took away Muslim women and confined them to their homes, and took control of certain masājid. The king instructed Shaykh Mahmūd Gujarātī to make inquiries, remove the Muslim women from the control of Hindus, and free the masājid from their control. In this way, seven masājid and countless women were taken away from Hindu control.

Moreover, 400 men entered the fold of Islam on account of their Muslim wives. Their nikāh was renewed with these women.

5. People relied a lot on astrologers during the rules of Akbar and Jahāngīr. The astrologers used to search for "lucky" times before any new and major task

was undertaken. Once that time was identified, the task was initiated. Although this custom was not put to an end during the rule of Shāh Jahān, reliance on it was certainly put to an end. He expressed his belief in this regard as follows:

كَذَبَ الْمُنَجِّمُوْنَ وَرَبِّ الْكَعْبَةِ

I take an oath by the Lord of the Kaʿbah. Astrologers are liars.

Before sitting on his throne, Shāh Jahān used to read the following two couplets and cry.

> The dove sat on a high perch and cried out as follows: O intelligent fellow! Who will ever hope for the riches of this world? When it has never been loyal to anyone, why should it be loyal to me?[1]

Such was Shāh Jahān whom we consider to be a link in the Chishtīyyah, Naqshbandīyyah and Mujaddidīyyah Sufi orders. May Allāh *taʿālā* shower His mercy on him.

Note: Just ponder over his lofty and great qualities, and that too, in one who was responsible over an entire Sultanate! The same qualities are extremely rare, if not few to be found, in those who hold positions of authority and responsibility in Dīn.

Steadfastness on obedience, continuity in purity, consciousness of the Hereafter, conviction in the fleeting nature of worldly possessions, awareness of the disloyalty of the world, and meditation over the despicability – in fact, impurity - of valuables of this world such as jewellery to the extent of performing

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[1] *ʿUlamā'-e-Hind Kā Shāndār Mādī*, p. 447.

wudū' after touching them are not ordinary good qualities.

Moreover, concern for the wellbeing of his subjects, redressing the grievances of the oppressed, coming to the help of the wronged, and value and concern for 'ulamā' and Sufis are those praiseworthy qualities – if found in a king – we can say that he is from among those fortunate ones regarding whom Rasūlullāh *sallallāhu 'alayhi wa sallam* gave the glad tidings of being under the shade of Allāh *ta'ālā*. Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

> There are seven people to whom Allāh *ta'ālā* will provide shade beneath His shade on a day when there will be no shade except the shade provided by Him. They are: (1) a just leader, (2) a youth who grew up in the worship of Allāh *ta'ālā*, (3) a person whose heart is attached to the musjids, (4) two people who love each other for the sake of Allāh *ta'ālā*, they meet for the love of Allāh *ta'ālā* and part ways for the love of Allāh *ta'ālā*, (5) a person whom a woman of nobility and beauty tries to seduce, but he says: 'I certainly fear Allāh', (6) a person who gives in charity and conceals it to such an extent that even his left hand does not know what his right hand spent, (7) a person who engages in the remembrance of Allāh *ta'ālā* in solitude, and so his eyes shed tears.[1]

How fortunate are those people whom Allāh *ta'ālā* blessed with Dīn and worldly treasures. The reformation of the world is undoubtedly realized

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[1] Bukhārī and Muslim.

through blessed personalities of this calibre, and they are the glitter and power of Dīn. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills. We pray to Allāh *taʿālā* to bring such rulers and kings who are means of reformation of the country and nation. Āmīn. This is certainly not difficult for Allāh *taʿālā*.

Constructional Monuments

Shāh Jahān's unique constructions are clear proofs of his exquisite taste. All his conceptual powers were spent on this branch of intricate arts. If we see Bābur's mental powers in his *Tuzk Bābrī*, Humayūn's imagination in his poetry, Akbar's scholastic contributions in his academic court, and Jahāngīr's elegance in his memoirs, inclinations Shāh Jahān's mind is clearly seen in his Takht Ṯā'ūs, Qilʿah Muʿallā (Red Fort) and Taj Mahal. It is therefore not surprising if he did not leave behind any academic memoirs like his father or his sons, Dārā and Aurangzeb. Instead of his intelligence being displayed on paper, it was displayed on the walls of his Dīwān-e-Khāṯ and Dīwān-e-ʿĀm. Instead of his excellent taste being displayed in knowledge and literature, it was displayed in the rare and unique construction of the Jāmiʿ Musjid of Delhi. He did not compose his love in poetry but in the Taj Mahal.[1]

The royal contributions and interest which was shown by Akbar and Jahāngīr to poets reverberated in India and Iran. Poets from Iran came in droves to India. And, according to Maulānā Shiblī *raḥimahullāh*, Iran and India had become two courtyards of one house. There was also a large number of poets in Shāh Jahān's court. He surpassed Akbar and Jahāngīr in his generosity and appreciation of poets. The generosity,

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[1] *Bazm Taymūrīyyah*, vol. 2, p. 139.

gifts and honour which he showered on poets and scholars are rarely to be found in any royal family.[1]

India progressed considerably during the rule of Shāh Jahān. From the income of the country, 370 million was received from land revenue alone. Various types of buildings were constructed. Decca had already fallen under Mogul rule. In 1631, the regions of Daulat Ābād and Ahmad Nagara came under complete Mogul influence. Shāh Jahān personally went to Decca four years later, and the region of Bījāpūr also accepted his rule.

The Iranians had taken control of Qandahar during the rule of Jahāngīr. It came under Shāh Jahān's rule in 1637 A.H. The royal forces then tried to vest control of Balkh and Badkhashā but were not successful.

Demise

Shāh Jahān fell ill in 1067 A.H./1656. He wanted his throne and crown to be handed to his elder son, Dārā Shakoh, but Aurangzeb was certainly more suited. Furthermore, Dārā Shakoh's religious condition had become a bit doubtful. This is why Aurangzeb too did not want him to take control and cause the country to degenerate religiously. Aurangzeb therefore took control, causing Shāh Jahān to become displeased. Aurangzeb felt it prudent to confine Shāh Jahān to the Agra Fort where he died. He ruled for about 29 years.[2]

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[1] Ibid. vol. 2, p. 146.
[2] Muftī Muhammad Pālanpūrī: *Tārīkh-e-Hind*, p. 170.

Sultan Aurangzeb ʿĀlamgīr

Name And Lineage

His name is Aurangzeb and his title is Abul Muzaffar Muhīy ad-Dīn Muhammad ʿĀlamgīr Bādshāh Ghāzī. When Khwājah Maʿsūm *rahimahullāh* used to write to him, he used to address him as: Shehzādā Dīn Panāh. And Khwājah Sayf ad-Dīn *rahimahullāh* used to address him as: Bādshāh Dīn Panāh. When he passed away, he was given the title Khuld Makān. He is the third son of Shāh Jahān.

Birth

He was born from Arjamand Bānū Mumtāz Mahal on a Sunday on 15 Dhū al-Qaʿdah 1028 A.H. in Dau Had, Gujarat.

Education And Training

His education was under the supervision of most suitable and capable teachers such as Maulānā ʿAbd al-Latīf Sultānpūrī *rahimahullāh*, Maulānā Hāshim Gīlānī *rahimahullāh*, ʿAllāmah Saʿdullāh *rahimahullāh*, Maulānā Sayyid Muhammad Qanūjī *rahimahullāh*, Mullā Muhīy ad-Dīn Mauhan Bihārī *rahimahullāh*, Mullā Shaykh Ahmad Mullā Jiyūn *rahimahullāh*, Shaykh ʿAbd al-Qawī Dānish Mand Khān *rahimahullāh* and others. Short biographies of these ʿulamāʾ can be found in volume three of *Bazm Taymūrīyyah*.

Aurangzeb had a natural desire for the Islamic sciences. This desire increased even further while under the supervision of such great and suitable teachers. He had a special interest in the writings of Imām Ghazzālī *rahimahullāh*, the compositions of Shaykh Yahyā Minyarī *rahimahullāh*, and the books of Shaykh Zayn ad-Dīn *rahimahullāh* and Qutb ad-Dīn Muhīy ad-Dīn Shīrāzī *rahimahullāh*. He used to study their books most of the time. He was also an expert in calligraphy, especially the Nuskh and Nastaʿlīq scripts.

In addition to deriving Dīnī benefit from calligraphy, he used it as a means of income. He was also an expert in jurisprudence, tafsīr and Hadīth.

Memorizing The Qur'ān

In addition to all the above, Aurangzeb was a hāfiz of the Qur'ān. The astonishing thing about this is that he memorized the Qur'ān when he was 43 years old. He acquired this treasure [of memorizing the Qur'ān] in just one year. He commenced in 1071 A.H. and completed in 1072 A.H. A poet in the royal palace said on this occasion:

> You are the protector of the Sharīʿah, may Allāh protect you. You memorized the Qur'ān, may Allāh *taʿālā* protect you.[1]

Spiritual Training

Together with the Sharīʿah, he enjoyed a laudable position in the Tarīqah. He was only 20 years old in 1047 A.H. when he pledged bayʿat to Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh*, the son and deputy of Hadrat Mujaddid Alf Thānī *rahimahullāh*. Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh* sent his son, Hadrat Khwājah Sayf ad-Dīn for the spiritual purification and training of Aurangzeb. The son settled down permanently, devoted himself to training Aurangzeb, and periodically informed his father of his progress. On studying their correspondence, we conclude that Aurangzeb had reached a lofty level of spirituality and proximity with Allāh *taʿālā*. Hadrat Khwājah Muhammad Maʿsūm used to refer to Aurangzeb as Sheh Zādah Dīn Panāh. Khwājah Sayf ad-Dīn used to refer to him as Bādshāh Dīn Panāh.

By virtue of the far-sighed īmān of these Ahlullāh they saw that Aurangzeb will become the king of India in the

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[1] *Bazm Taymūrīyyah*, vol. 3, p. 7.

near future, Dīn will get refuge from him, and he will be a means for the continued existence of Islam in India. They therefore trained him in a manner which he would need in the future.

Aurangzeb was very widely read in Sufism. He had a special interest in the books of Imām Ghazzālī *rahimahullāh*. He studied *Ihyā' al-'Ulūm* and *Kīmiyā' Sa'ādat* with great zeal.

Peculiar Traits

We now present some of his peculiar traits from *Ma'āthir 'Ālamgīrī* and *Nuzhatul Khawātir* volume 6.

'Ālamgīr *rahimahullāh* adhered strictly to religious matters. He belonged to the Ahlus Sunnah and followed the Hanafī madh-hab. He was most concerned about fulfilling and promulgating the five pillars of Islam. He made it a point of remaining in wudū' all the time. The kalimah tayyibah and other forms of dhikr were always on his tongue. He used to perform salāh at its earliest time with congregation in the musjid. He used to perform jumu'ah salāh in a large musjid with the common people. He paid particular attention to paying zakāh, and spent the holy month of Ramadān in fasting, tarāwīh and so on. He was very particular about keeping fast on the 13th, 14th and 15th of every Islamic month. He also kept fast every Monday, Thursday and Friday. He used to observe i'tikāf in the last ten days of Ramadān. He was extremely desirous of performing hajj but did not get an opportunity because of his preoccupation in matters related to the Sultanate. He used to send large amounts of money annually for the poor people who were going to the Haramayn Sharīfayn. There was always a group of hājīs who used to perform tawāf, hajj and send salutations to Rasūlullāh *sallallāhu 'alayhi wa sallam* on his behalf.

He strictly abstained from musical instruments. He did not wear un-Islamic attire. He kept away from gold and silver utensils. There was no backbiting in his assembly. He put an end to the practice of *darshan* – appearing before the king. He used to make a public appearance about two or three times daily. Any person with a complaint could come to him without any obstacles. He would gladly listen to the complaints of such people and console them with absolute affection. He never issued an order which was harmful to the public good. Immoral women and those who were accustomed to wickedness and evil practices were expelled from the capital. Sharʿī and moral injunctions were promulgated in all regions. The court of moral supervision was established. Those who were employed by this court used to investigate the criminals. Charity houses were established in the capital and in other cities to see to the needs of the poor and needy. He constructed many hospitals. Lodges were built for travellers. He had roads constructed from Aurangābād to Akbarābād (Agra), Lahore to Kabul, and from Lahore to Kashmir.

Interest in Reading

He always had the books of Imām Ghazzālī *rahimahullāh* and other Sufis among his reading material. He had *Fatāwā ʿĀlamgīrī* compiled at a cost of 200 000 rupees. Salaries were laid down for ʿulamā' provided they were occupied in teaching and general benefit to the masses. He also set aside amounts for Sufis so that they could concentrate on worshipping Allāh *taʿālā*. He did not discriminate between Muslim and non-Muslim when setting down salaries. His edicts in this regard are still to be found in Benāres and other cities.

He was an expert in the Nuskh, Nastaʿlīq and Shakistah scripts. He used to write the Qur'ān. One

such copy which he wrote before becoming king was sent to Makkah Mukarramah. He wrote another copy after becoming king, had it bound at a cost of 7 000 rupees and sent it to Madīnah Munawwarah.

He was an adept prose writer. *Ruqʿāt ʿĀlamgīrī* is an excellent example of his prose. He also composed a bit of poetry. One of his couplets means:

> There are countless worries of this world.
> How can I encompass them all in my delicate
> and constricted heart?[1]

Aurangzeb Ascends The Throne

Aurangzeb ascended to the throne on a Friday in Dhū al-Qaʿdah 1068 A.H. Contrary to the norms and customs of the Mogul Sultanate, he ascended the throne with absolute simplicity.

When ʿĀlamgīr defeated Dārā Shakoh one year later and came victoriously to Delhi, the seniors advised him to conduct a second ascension ceremony, to have his name mentioned in the sermons, and to mint coins with his name. Aurangzeb set aside the 24th of Ramaḏān 1069 A.H. for this occasion and appeared on the Ṯā'ūs Throne. It is said that this throne was made at a cost of one billion in those days, and is presently in the palace of the Shāh of Iran in Tehran.[2]

The Relationship Between Shāh Jahān And Dārā Shakoh

Dārā Shakoh was the eldest son of Shāh Jahān. He was born after three daughters, amidst many hopes and prayers. This is why Shāh Jahān loved him the most. This unbridled love for him caused Dārā Shakoh to become arrogant, self-opinionated and self-

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[1] *Ma'āthir ʿĀlamgīrī* and *Nuzhatul Khawāṯir.*
[2] *Gulistān Khuldābād*, p. 307.

conceited. Dr. Brenner was a close friend of Dārā and supported him during his most trying times. He served as a doctor in Dārā's army at the time when Aurangzeb and Dārā were at war against each other. The writings of other historians could be construed as one-sidedness. We will therefore quote the words of Dr. Brenner which shed light on the character and ways of Dārā. While describing Dārā's personal excellences, he writes:

> Despite all this, he was very self-conceited and arrogant. He was under the assumption that he could make arrangements for every situation through his intelligence and good planning, and that no human could give him good advice and counsel. When anyone plucked up the courage to advise him, he would treat him with scorn and deride him. Because of his detestable ways, even those who were sincerely concerned about him could not apprise him of the secret and hidden conspiracies of his brothers. He was very quick at threatening and bullying people to the extent of humiliating and putting down senior leaders.

Another British historian, Lane Paul, writes:

> He was a weak and mentally unstable person. He would have made a better poet or philosopher than a king.

Manūkī writes:

> His arrogance did not allow him to pardon anyone. If anyone uttered a single word against him, the person would be disgraced and humiliated before all who were present. Many senior leaders complained about his hot-headedness and bad temper, while he

> was on the misconception that everyone admires him.

Note: Even today we find ill-mannered people who consider themselves to be very intelligent and wise, while they are the complete opposite. In the light of the above conditions, when ʿĀlamgīr lost all hope in Dārā's rectification and reformation, he felt that killing him was the only solution. Allāh *taʿālā* knows best. (compiler)

Shāh Jahān was fully aware of Dārā's condition and would periodically explain to him in privacy. However, when he saw that his advice is having no effect on him and he is continually displeasing the seniors, and on the other hand they all have good relations with Aurangzeb, then instead of explaining further to Dārā, he began explaining to Aurangzeb and said to him: "You are a Prince, yet you meet and interact with everyone equally. This is not right." Aurangzeb had to present Qur'ānic verses and Ahādīth to demonstrate that his approach was correct.

In short, Shāh Jahān increasingly began having bad thoughts about Aurangzeb. Despite this, Aurangzeb adopted an apologetic approach and considered the rights which Shāh Jahān has over him as a parent.

Maulānā Sayyid Najīb Ashraf Nadwī writes in this regard:

> The extent to which Aurangzeb fulfilled his father's rights and the extent to which he tried to avoid a direct conflict with Shāh Jahān is unprecedented in Mogul history. It was Shāh Jahān who had openly prepared for war against his father and announced it. On the other hand, Aurangzeb never let it be known that this was a war against his father or that he has stood up to fight against him.

> Whenever he wrote to anyone in this regard, he stated that his opposition was to Dārā, it was a battle against Dārā, and if there was any enmity, it was with Dārā…the only restriction which Aurangzeb placed on Shāh Jahān's total freedom was that he made him incapable of causing any harm to Aurangzeb. He did not interfere in his daily occupations nor did he stop his personal needs. Together with this, Aurangzeb issued an order that whatever Shāh Jahān asked for must be presented to him, and the stipends and salaries which he laid down must remain as they are. In the same way, the honour and respect of Jahān Ārā was also maintained until the end.

Brenner provides details in this regard:

> Although Aurangzeb had taken precautions when confining Shāh Jahān to the Agra Fort and all avenues of his escape were sealed off, he observed all other etiquette of respect and appropriate treatment to him. He was even permitted to go to those sections of the palace where he was accustomed to going to since before. He was also permitted to meet his daughter, Jahān Ārā. The other women of the kitchen and domestics were also present to see to his needs. None of his needs were refused. In fact, he was even permitted to call for his falcons and other hunting animals, and to observe buck fights and ram fights. In short, Aurangzeb's treatment of Shāh Jahān was one of mercy and respect. As far as possible, he showed full concern for his aged father and used to send many gifts to him. He also asked him

> for his counsel on important matters of the Sultanate as is normally done with one's mentor. The many letters which he used to write to him display the respect and reverence which he accorded to his father.
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> In this way, Shāh Jahān's anger had cooled down to such an extent that he began writing to his son on matters related to the Sultanate. He even sent Dārā Shikoh's daughter to him. As for those valuable and priceless jewels which he had previously refused to give to Aurangzeb and regarding which he had said to him: "If you ask me for them again, I would rather pulverize them to bits than give them to you" – he now sent some of them to him of his own accord. In fact, he pardoned his rebellious son for all his disrespectful actions and made duʿā' in his favour.
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> Can any accusations of mistreatment on the part of Aurangzeb as regards his father still be levelled against him?[1]

An Accusation Against Aurangzeb as Regards The Sikhs

Aurangzeb is also accused of killing the Sikh Guru Tīgh Bahādur. The fact of the matter is that this too is a politicized accusation. Mufakkir Islam Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* quotes in *Tārīkh Daʿwat Wa ʿAzīmat*:

> During the rule of Aurangzeb, Hargowind's son, Tīgh Bahādur, was appointed as the Guru of the Sikhs in the year 1664. The latter gave refuge to escaped convicts and

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[1] Faysal Ahmad Nadwī: *Aurangzeb ʿĀlamgīr*, p. 62.

> rebels. His power posed a threat to the progress of the nation. The royal police laid siege to him, apprehended him and brought him to Delhi where, under the order of Aurangzeb, the death penalty was pronounced on him in 1675.
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> The footnote of the same book states that the responsibility for killing Tīgh Bahādur does not rest on the shoulder of Aurangzeb alone but involves his opponents as well.[1]
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> Similarly King Jahāngīr had Guru Arjun killed previously. The reality behind this was that a few agents had him killed based on their personal opposition to him, and who were considered to be reliable by Jahāngīr.[2]

A Few Important Points From *'Ulamā'-e-Hind Kā Shāndār Mādī*

1. It is generally rumoured that Aurangzeb removed Shāh Jahān from power and imprisoned him in the Agra Fort. However, it is only after reading the letters and rare Persian histories that it is learnt that it was not Aurangzeb but his eldest brother, Dārā.[3]

2. An objection is made that it was totally possible for Aurangzeb to imprison Dārā in some fortified place and not soil his hands with Dārā's blood.

The reply to this is that in the Taymūrī family – in fact in all the Asian Sultanates – the claimants to power can continue their conspiracies and plans even after they are imprisoned. They will always have supporters

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[1] As quoted from Nahang Singh Sandes, 25 December 1951.
[2] As quoted from *Tārīkh Hindustān*, vol. 9, p. 52. For further details, refer to *Tārīkh Da'wat Wa 'Azīmat*, vol. 5, pp. 282-283.
[3] Vol. 1, p. 499.

who will side with them. The "branches" can never be removed until the "roots" are destroyed.[1]

3. Nowadays there are discussions about the creed of Dārā. He is considered to be a pure Sufi. However, all three brothers consider him to be an atheist and his sons to be the sons of an atheist. In fact, it was this irreligiousness of Dārā which turned the disunity of the three brothers into unity. One of them writes: "When our intention is to support and help the Dīn of Muhammad *sallallāhu ʿalayhi wa sallam*, we are convinced that divine help and assistance will be with us."

4. It is rather unfortunate that a major crime of Aurangzeb is said to be the fact that he was a religious king, and that religion presided over all his actions and decisions. However, what we need to ponder over is what type of emotions did his religiosity evoke, and what were the practical implications of this?

It is our conviction – and this is the truth – that strict adherence to Islam evokes feelings of justice and equity, concern for one's subjects and mercy for the populace. The achievements of Aurangzeb are testimony to this.

5. Historians unanimously state that despite his many engagements and occupations in matters related to the Sultanate, he used to make arrangements for his own food by working with his own hands. He had made a bequest that his shrouding and burial arrangements must be made from the money which he got from making hats (topīs).

6. He put an end to all the pomp and luxuries of the royal court. He issued an order that silver ink pots must be replaced by those made of china. He put an

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[1] Vol. 1, p. 520.

end to silken robes. Previously it was considered disrespectful for anyone to offer salām in the court. This is why they used to place their hands on their heads instead. Aurangzeb issued an order in 1080 A.H. that people should say as-salāmu ʿalaykum according to the Sunnat.[1]

7. His strict adherence to salāh can be gauged from the following incident which occurred when he was still a youth. While he was engaged in battle against ʿAbd al-ʿAzīz, the governor of Balkh, the time of zuhr salāh arrived. He commenced the congregation immediately. Canon balls and bullets continued raining down on them from the opposite side, but he performed his salāh peacefully. When his companions hesitated and complained about performing salāh at such a dangerous time, he personally went forward and led them in salāh. It was solely out of Allāh's grace that not a single soldier was injured. It was also an indication of ʿAbd al-ʿAzīz's truthfulness when he said: "It is destruction to fight against such a person."

8. Aurangzeb is occupied in tahajjud salāh when there is a sudden clamour in the army. The sentries and other workers come and inform him that Jasūnat Singh has caused havoc among the royal army with his own army of 14 000 and is proceeding towards Shujāʿ. The king hears this and indicates with his hand. When he completes his spiritual practices, he calls for Mīr Jumlah and says: "This is also out of Allāh's grace and favour. Had this hypocrite committed this crime while we were in the midst of battle, it would have been difficult to make amends."

Despite this, Aurangzeb did not take Maharajah Jasūnat Singh to task for this treachery. When he did

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[1] Vol. 1, p. 553.

write to someone about it, he merely said that it was not becoming of the Rajputs to do such a thing.[1]

Note: We learn from this statement of an experienced psychologist like Aurangzeb that manliness and loyalty are special qualities of the Rajputs, and not treachery and deceit. After entering the fold of Islam, these special qualities ought to progress and become more obvious because Islam pays special attention to these qualities, teaches them and invites to them.

He wanted to draw special attention to the Muslim Rajputs to this fact, they ought to be physical manifestations of the following Hadīth, and display good character.

قال رسول الله صلى الله عليه وسلم: الناس معادن كمعادن الذهب والفضة، خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا. (مشكوة شريف)

Rasūlullāh sallallāhu 'alayhi wa sallam said: People are mines like gold and silver mines. The best of them in Jāhilīyyah ought to be the best in Islam provided they study Dīn and comprehend it fully.

Academic Achievements

The greatest academic achievement of Aurangzeb's rule is the compilation of *Fatāwā 'Ālamgīrī*. Hadrat Maulānā Mujībullāh Sāhib Nadwī *rahimahullāh* has prepared a collection on the *Fatāwā 'Ālamgīrī* and its compilers. In it he explains the reasons behind its compilation and provides details about the 'ulamā' who were involved in this work. I am quoting a small section from the introduction of his book:

> As regards the promulgation of Islamic injunctions, the era of Aurangzeb is considered to be a unique one in comparison

[1] Vol. 1, p. 554.

> to the other Mogul rulers. The majority of Muslims of India at the time were Hanafīs. This is why he decided that the administration of the country will run according to Hanafī jurisprudence. This required a comprehensive Hanafī book of jurisprudence. In order to fulfil this purpose, he selected ʿulamā' from different regions and appointed Shaykh Nizām ad-Dīn Burhānpūrī *rahimahullāh* at the head of these ʿulamā'. The king would have the manuscripts read to him at night and would give his counsel according to need. He spent 200 000 rupees for the salaries of the ʿulamā'. This task was completed after about 7-8 years. About 50 ʿulamā' joined in it. About 130 books were taken from the royal library to be used as references. Bearing in mind that it was King ʿĀlamgīr who initiated this task, it was given the title *Fatāwā ʿĀlamgīrīyyah* (now it is also known as *Fatāwā Hindīyyah*).[1]

Madāris And Makātib

Since Aurangzeb had an interest in knowledge and the arts, this demanded that he proliferate it in his kingdom in every way possible. He established madāris and makātib in all the cities and towns. He appointed suitable teachers and set aside stipends for the students.

The madāris which were established in Gujarat and the facilities which were provided to the students are described in *Mir'at Ahmadī* as follows:

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[1] *Fatāwā ʿĀlamgīrīyyah Aur Oes Ke Mu'allifīn*, p. 5.

> This imposing and lofty edict has been promulgated in all the provinces that teachers be appointed in every province. Acting under the correct opinion of the chief of the province, the affirmation of the teachers, and the action of the treasurer of the province, every student who is studying from *Mīzān* to *Kashshāf* (names of textbooks) is to be provided with boarding and lodging. At present, three teachers in Ahmadābād, Pattan and Surat, and 45 students in Ahmadābād have been added. Teachers have also been appointed for the Bohras of Gujarat so that they are imparted with correct knowledge. The results of their monthly exams used to be sent directly to him.[1]

Aurangzeb's Glittering Statement

Was it not the duty of a teacher of a person like me to inform me about the conditions of every nation of this world? For example, about their military strength, their means of income, their military tactics, their customs and practices, the way of governance, and of their peculiar affairs which they consider to be most beneficial. He ought to have informed me in detail about each of them separately. He ought to have taught me history in such a manner that I become fully aware of the root of each nation's power, its foundation, the causes of its progress and downfall, and of those events, incidents and wrongs on account of which major revolutions took place.[2]

We now present a few facts from *Aurangzeb ʿĀlamgīr Ke Hālāt Aur Wāqiʿāt Ke Āʾīne Mei* written by Shams al-

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[1] *Bazm Taymūrīyyah*, vol. 3, p. 85.
[2] Professor Khalīq Ahmad Nizāmī: *Tārīkhī Maqālāt*, p. 200.

'Ulamā' Maulānā Dhakā'ullāh Sāhib *rahimahullāh*. We hope the reader will by gladdened by these.

Children's Education

Aurangzeb used to tutor his children in the rules and mannerisms of warfare, hunting, archery, musketry, horsemanship, and religious and worldly sciences. His daughters were taught the fundamental beliefs of Dīn, essential rules and regulations, writing and reading.

Justice And Mercy

The king issued this just edict that if he trampled any Shar'ī right of anyone, the person has the right to take it up to court. To this end, he appointed a Shar'ī lawyer in all the courts of all the regions. They will present the case in court and investigations in line with the Sharī'ah will be undertaken. The poor generally do not have the ability to present their case directly to the king. This is why the Shar'ī lawyer was appointed to take up their cases. Part of his justice was that he permitted lawsuits to be levelled against him. He used to present himself in the justice court daily in order to redress the grievances of the masses, and to investigate the condition of his subjects and those who were appointed by him. A chief justice and inspectors were appointed to bring together the oppressors and those who were seeking justice, and to present their cases. He appointed one reliable person to whom the helpless could revert to in the case where court officials delayed – due to personal motives - in seeing to their cases. The reliable person will then investigate the matter and present their requests before the king. The king used to read these requests in private, and reply to their letters by writing on the margins.

Note: For a wise and organized king like Aurangzeb to write replies on the margins of letters certainly makes it easy to write the replies, and for those who made

requests to find a reply to each of their requests written side by side is also a source of consolation to them. This was also the system of Hadrat Hakīmul Ummat Maulānā Ashraf ʿAli Thānwī *rahimahullāh* and Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*. It made it extremely easy for those treading the path of Sufism to understand their condition and its treatment. (compiler)

Aurangzeb's Unique Justice

The king was so magnanimous and soft about redressing grievances that he would go out 2-3 times daily to call those who had grievances. They would come in droves without any hindrance to his court of justice, present their cases to him without any fear, intimidation or threats, and receive what was due to them. If they exaggerated their account and went to long and drawn out explanations, the king would not get irritated in the least. The king's associates would repeatedly tell him not to give these people such occasions of becoming audacious. He would reply: "Listening to them speak in this manner creates within me that ability to bear and tolerate such matters.

Aurangzeb – A Tower of Courage

The king was a master in the various military sciences, soldier-training, battalion-forming, naval warfare and so on. His reliance [on Allāh *taʿālā*] and independence were of such a level that he never bothered about the small number of his supporters and the large number of his enemies. He used to place his trust on Allāh's help irrespective of the numbers of the enemy. He did not know what it was to turn his face away from the battlefield. It would often happen that the collective spirit of his army was broken and very few people remained at his side, while the enemy was attacking and coming forward with full force. Despite this, the king would adopt such steadfastness and firmness that

even a flood would not be able to move him from his place. He would raise the flag of victory by virtue of his excellent patience, fortitude and full courage; and would be victorious.

Aurangzeb's Thoughts About Children's Education

Aurangzeb wanted to appoint his third son, Akbar, as his heir-apparent. He assembled the seniors of his Sultanate and 'ulamā' to appoint a private tutor for his son. He expressed the following view to them: "I would like to educate and train this young son in such a way that he becomes fully qualified and suitable." No one knew better than the king that it is essential for princes to be filled with those beneficial sciences through which they become worthy of ruling over nations.[1]

A Few Incidents From His Life

Based on the demands of my heart, I feel I should relate some incidents which I heard about Aurangzeb. Allāh willing, they will prove to be admonitory and enlightening.

1. A mimicker who adopted a certain disguise came before Aurangzeb and asked for a prize. Aurangzeb refused by saying: "I do not consider it permissible to give you anything from the treasury for such a purpose." The mimicker was a real master in his trade, so he came back in the form of a Sufi and dervish. Aurangzeb was convinced by him and gave him a large sum of money as a gift. The man returned it saying: "You consider me to be a worldly person, I am not accepting this gift." Saying this, he left the court. He then returned in his original form while fulfilling all the royal protocols. Aurangzeb asked: "Tell me, who are you?" He replied: "I am the same mimicker who came yesterday as a dervish." Aurangzeb then instructed for

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[1] *Aurangzeb 'Ālamgīr*, p. 480.

a few rupees to be given to him from his special pocket. The man accepted it.

Aurangzeb asked him: "Why did you accept such a small amount of money whereas you had refused the large amount which I had given you when you had come dressed as a dervish?" He gave a very admonitory and enlightening reply. He said: "Hadrat! I had imitated the ways of the Sufis. Had I accepted the money, it would have been against the ways of the Sufis. My mimickery would have therefore been defective."

On hearing this story, Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "Look at the extent of the mimicker's knowledge of the ways of the Sufis. Unfortunately, we do not have such knowledge."

2. Aurangzeb had an attendant by the name of Muhammad Qalī. He called out for him one day by saying: "O Qalī!" The attendant arrived with all the items which are needed to perform wudū', and helped Aurangzeb perform his wudū'. Later on, someone asked the attendant: "The king had called for you, but did not ask for the wudū' items. How did you know that he was calling you so that he could perform his wudū'?" He replied: "My name is Muhammad Qalī, and he always calls me by this name. Today when he called me by just saying Qalī, I realized that he was not in a state of wudū'. This is why I went to him with the wudū' items." We learn from this that let alone not taking Allāh's name without wudū', he would not even take the name of Rasūlullāh *sallallāhu 'alayhi wa sallam* without wudū'. We also learn the extent of the attendant's intelligence and sharpness.

3. One of Aurangzeb's sons had completed memorizing the Qur'ān so he took him to his father, Shāh Jahān, and said: "Respected father! My son has

completed memorizing the Qur'ān." Shāh Jahān replied: "Of what benefit is it to me? You are the father of a son who is a hāfiz of the Qur'ān. You will therefore receive a glittering crown on the day of Resurrection. I am his grandfather, what will I get?" This statement struck Aurangzeb's heart. He therefore commenced memorizing the Qur'ān at the age of 43, presented himself before his father after some time, and said: "Respected father! I have also become a hāfiz."

We learn his keen interest in Dīn and his intense obedience to his father.

I think these incidents are related in the *Malfūzāt* of Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh*.

4. Zaybun Nisā' Begum is a rose from the academic garden of the Taymūrī princesses. She is the first child of Aurangzeb. As per the norm, she was first taught the Qur'ān. When she completed memorizing the Qur'ān, Aurangzeb gave her 30 000 gold coins as a present. She then undertook higher Arabic and Persian studies. She was also a proficient poetess.

Hadrat Maulānā Shāh Wasīyullāh Sāhib *rahimahullāh* used to relate one incident about her. On one occasion, the Shāh of Iran unwittingly composed one part of a couplet. The first part translates as follows:

Rarely would a person see a spotted pearl.

He tried to match it with the second half of the couplet but could not come up with anything. Everyone was left perplexed because it can only be completed if something meaningful is composed, and the above composition does not seem to have any meaning. The poets of Iran said that it is meaningless and there is nothing to complete and complement it. The Shāh of Iran was offended and felt that people did not hold any value to his composition. He wrote a letter to the king

of India requesting him to ask the poets of India to complete it for him because the Iranian poets have failed in this regard. Aurangzeb related this to the poets. They too were all left perplexed and felt that such a meaningless line cannot be completed. Aurangzeb's daughter, Zaybun Nisā', was also a poetess. When she heard about it, she also began thinking of something to complete it. Incidentally, she was applying surmah to her eye one morning and she felt it a bit sharp, causing a tear to run down her cheek. The tear had some of the blackness of the surmah, plus the tear's clear silver colour. Poets are in the habit of comparing tears to pearls. Her mind went immediately to the first line of the Shāh's composition, and completed it by saying:

> Rarely would a person see a spotted pearl except for the surmah-laden tear of the beloved.

The Princess informed her father immediately and he was overjoyed because his daughter was able to accomplish something which the Iranian poets had failed in doing, and because the first meaningless line now became meaningful when it was complemented by her line. Aurangzeb informed the Shāh of Iran via a letter. When the Shāh read it, he jumped with joy because he had been very grieved over the fact that his composition had been labelled meaningless by the poets and rejected by them. He assembled all the poets and said: "You had labelled my line as meaningless and rejected it, yet a poet of India completed it." He then quoted it to them. They were left astounded and agreed that the poet most certainly perfected it. Now they all requested to visit the poet. The Shāh wrote a letter of thanks to Aurangzeb and requested him to send the poet to Iran because everyone in Iran would like to meet him. Aurangzeb went with the letter and a gift

which the Shāh had sent to his daughter and said to her in a disapproving tone: "Here is the letter of the king. He is calling for you. Now tell me, what reply should I give to the king?" The Princess replied: "There is no need for you to get stressed. Write the following reply to him on my behalf:

> If the nightingale were to see me, it would leave the flowers. If a Brahmin were to see me, he would give up his idol-worship.
>
> I am concealed in my speech just as the fragrance of a flower is concealed in its petals. The one who wishes to see me may see me in my written word.

Zaybun Nisā's pen-name was "Makhfī" (which means concealed). By using this word "concealed" in her couplet, she made reference to the fact that she was in purdah.

Aurangzeb wrote this poem and sent it to the Shāh of Iran. When he read it, he concluded that the poet is a female and can therefore not come to visit.[1]

Aurangzeb's Piety Even During His Final Illness

I had just completed writing the details about Aurangzeb's life, when Hāfiz Saghīr 'Ālam Sāhib came and gave me a book titled *Fikr-e-Ākhirat* of Mukarram Muftī Fārūq Sāhib Meerutī. It contains an episode which demonstrates Aurangzeb's fear of the Hereafter.

Just two months remained of the year 1118 A.H. when the king fell extremely ill. His strict adherence to the injunctions of the Sharī'ah had become so firmly embedded in him that even during his chronic illness and extreme physical weakness, he continued performing the five salāhs with congregation. When his

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[1] *Ta'līfāt Muslihul Ummat*, vol. 3, p. 324.

illness took on a terrifying form, his sincere and loyal associate, Hamīd ad-Dīn Khān, requested that an elephant and a priceless diamond be given in charity. Aurangzeb wrote the following reply with his special pen on the request which his associate had written:

> To give an elephant in charity is the practice of Hindus and star-worshippers. Send 4 000 rupees to the Chief Judge so that he may distribute the money among those who are deserving.

He also wrote on the same note:

> Convey this insignificant fellow [referring to himself] to his destination and bury him in the ground. Do not make a casket for him.
>
> He prepared a detailed will. A short bequest with reference to his burial arrangements was this: "The four rupees and two annas which I had earned from sewing hats are kept with Begum Mahal Dār. The burial arrangements must be paid from that money. I have 305 rupees which I earned from writing the Qur'ān. It is kept in a box labelled "special expenditure". This money must be distributed among the poor on the day of my demise. The Shīʿah consider it impermissible to take a wage for writing the Qur'ān, so it must not be used for the burial expenses.[1]

Demise

Aurangzeb Ālamgīr passed away in the latter part of a Friday night on 28 Dhū al-Qaʿdah 1118 A.H./3 March 1707 after ruling for 50 years and 28 days, at the age

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[1] *Fikr-e-Ākhirat*, p. 272.

of 91 years and 14 days. He performed the fajr salāh and passed away while reading the kalimah. To Allāh we belong and to Him is our return.

He passed away in Ahmad Nagar and, as per his bequest, his body was taken to Khuldābād, Aurangābād, Maharashtra, and buried in the Dargāh of Hadrat Sayyid Zayn al-ʿĀbidīn Shīrāzī *rahimahullāh*. May Allāh *taʿālā* shower His mercy on him.[1]

All praise is due to Allāh *taʿālā* I had several opportunities of visiting his grave. (compiler)

All praise is due to Allāh *taʿālā* volume five is completed. Inshā Allāh, volume six will contain biographies of personalities of the 12th century of the hijrah.

Muhammad Qamar az-Zamān Allāhābādī
30 Muharram 1436 A.H./24 November 2014

[1] *Gulistān Khuldābād*, p. 313.

TRANSLATOR'S NOTE

Al-ḫamdu lillāh, thumma al-ḫamdu lillāh – all thanks are due solely to Allāh *taʿālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest *duʿā'* to Allāh *taʿālā* to accept this translation, to make it a means for my salvation in this world and the Hereafter, and to include me among His righteous servants by virtue of this humble contribution.

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions.

Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ

Was salām
Mahomed Mahomedy
1 Dhū al-Qaʿdah 1436 A.H./16 August 2015
Durban, South Africa.